First Steps in Egyptian Hieroglyphics

A Book for Beginners

E. A. Wallis Budge

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I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K.C.B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l' Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B.C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include

examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

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4. Inscription from the stele of Abu

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23. The Destruction of Mankind
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26. Numbers from the papyrus of Rameses III.
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27. The Legend of Ra and Isis
See Pleyte and Rossi, *Papyrus de Turin*, pll. 31, 77, 131— 8; Lefébure, *Aegyptische Sprache*, 1883, p. 27; Wiedemann, *Die Religion*, p. 29 f.
28. From the Monument of Uaḥ-ȧb-Rā em khu
See Piehl, *Recueil de Travaux*, tom. III, p. 28.
29. Texts from the sarcophagus of Paṭepep
See Bergmann, *Recueil de Travaux*, tom. III, pp. 148—152.
30. The Legend of the Seven Years’ Famine in Egypt 261—268
See Brugsch, *Die biblischen sieben Jahre der Hungersnoth*, Leipzig, 1891.
31. From an Inscription of Ptolemy V.

See Bouriant, *Recueil de Travaux*, tom. VI, p. 1 ff.

Part III.

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* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle, etc.*

A LIST OF EGYPTIAN GRAMMARS.

Champollion (le Jeune),	*Grammaire Égyptienne ou principes généraux de l'écriture sacrée Égyptienne appliquée à la représentation de la langue parlée, publiée sur le manuscrit autographe*, Paris, fol. MDCCCXXXVI.
Birch, S.	*Hieroglyphic Grammar* (Published in Bunsen, *Egypt's Place in Universal History*, Vol. V, pp. 590—716, London, 1867).
Rougé, Emmanuel de,	*Chrestomathie Égyptienne ou Choix de Textes Égyptiens transcrits, ... et précédés d'un abrégé grammatical.* Fasc. 1, Paris, 1867; fasc. 2, Paris, 1868; fasc. 3 and 4, Paris, 1875, 1876.
Brugsch, H.	*Hieroglyphische Grammatik*, Leipzig, 1872.
Renouf, P. le Page,	*An Elementary Grammar of the ancient Égyptian language in the hieroglyphic type*, London, 1875.
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Coemans, E. M.	*Manuel de la langue Égyptienne*, Gand et Paris, 1887.
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Erman, E.	*Egyptian Grammar with table of signs, bibliography, exercises for reading and glossary*, London, 1894. Published in German and in English. The English translation is by J. H. Breasted.

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Birch, S. *Dictionary of Hieroglyphics* (Published in Bunsen's *Egypts Place in Universal History*, vol. V, pp. 337—5&6, London, 1867.

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INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six[1] characters values which are accepted at the present time; the values of three others[2] were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally[3] on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.[4]

Egyptian decipherment

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,[5] modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menȧ to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Great antiquity of picture writing.

Permanence of hieroglyphic characters.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**[6] or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i e.*, for inscriptions

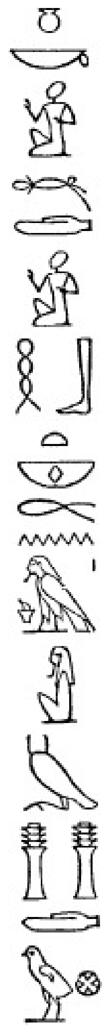
upon tombs of all kinds, temples, stelae, *etc*. The oldest hieroglyphic inscriptions are probably those which are found in the *maṣṭaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.[7] It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, *etc*. **Demotic**[8] is an abbreviated form of hieratic writing which was much used in legal documents from about B.C. 650 to the Roman period.

Various kinds of hieroglyphic writing.

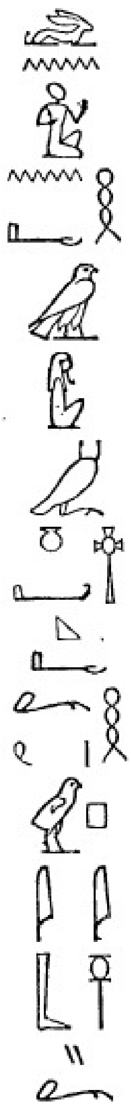
Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe’s ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

Egyptian palaeography:— Hieroglyphic inscriptions.

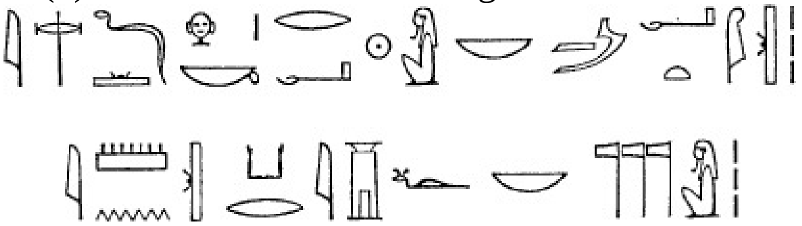
(1) To be read from left to right



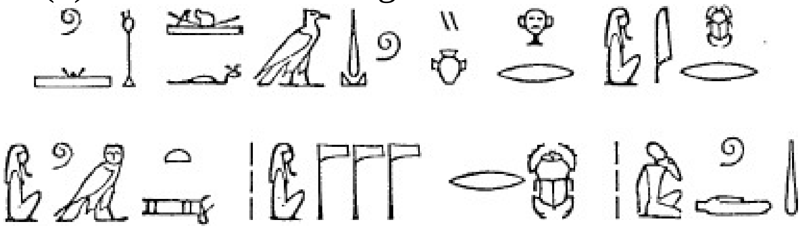
(2) To be read from right to left



(3) To be read from left to right



(4) To be read from right to left.



Direction in which hieroglyphics are to be read.

Hieratic and Demotic.

Hierolglyphics as ideographs and phonetics.

(1) *nuk seχseṭ ḥebet en ba em Ṭeṭṭeṭu*
(2) *un-ȧ ḥenā Ḥeru em net' qāḥ pui ȧbi*
(3) *ȧnet' ḥrȧ-k Rā neb maāt ȧmen karȧ-f neb neteru*
(4) *χeperȧ ḥeri-ȧb ut'a-f utu meṭu χeper neteru tememu.*

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

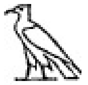
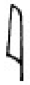
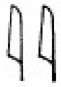
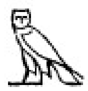
Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus , *reθ* (for *remθ* represents a man, , *maa* an eye, *ḥentasu*, a lizard, *mȧ*, a lion, *māχait*, a pair of scales, *sa*, a goose, and so on; these are examples of ideographs. But is the letter *p*, is the letter *f*, is the letter *r*, is the letter *ṭ*, and so on. The signs , , , and represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fen ṭ*, *re* and *ṭeṭ*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way : the sound of the first letter in the name of an object was given to signs. the picture or character which represented it, and henceforward the character bore that phonetic value. Thus is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḥ* "to open", and that it was pronounced something like *ptaḥ* (compare the Hebrew פְּתַח *pěthaḥ*); the sound of the first letter of *ptaḥ* is *p*, and henceforward the phonetic value of was *p*. Similarly to the signs , and , the initial sounds of the words for which were *f*, *r*, and *ṭ*, were assigned the alphabetic values of *f*, *r*, and *ṭ*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs *sfnṭ* forms the word for "knife". The first is the picture of the back of a chair, as we have seen is the picture for a

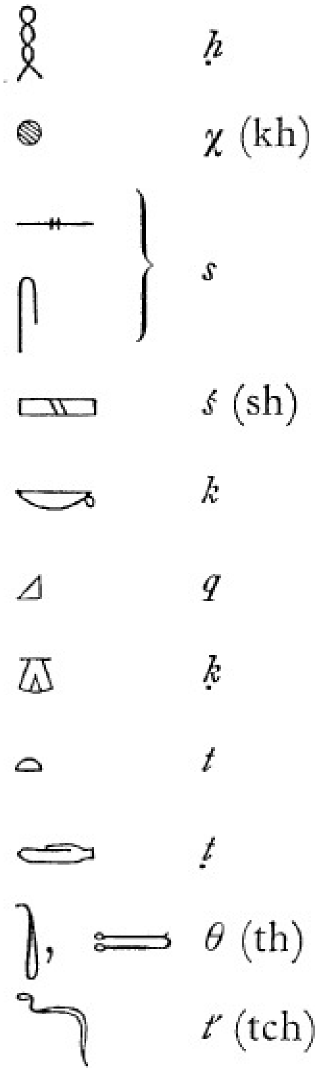
snake, is the picture of the wavy surface of water, and as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnṯ* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egvptians must have found at a very early date that when they needed to write the name of some foreign country or king, they were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideo-graphically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.[9] The Egyptian alphabetic characters are as follows :—

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.

Egyptian alphabetic signs.

	*a*
	*ȧ*
	ā
 or	*i*
or	*u*
	b
	p
	f
 or	*m*
or	*n*
or	*r* and *l*
	h



Affinity of Egyptian and Semitic alphabets.

The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the “points” in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel

sounds A, I, U, were represented by , , and , and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs may be transcribed in Hebrew by ע *ayin*, by ב, by פ, by מ, by נ, by ר, by ה, by ח (has the sound of *ch* in the Scotch word *loch*, or the German *Rache*), by ס (?), by שׂ, by שׁ, by כ, by ק, by ג (*i.e.*, represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק), by ת, and by ת, by ט and by צ.[10] From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus *nfr* "good" is usually transcribed *nefer*, *ntr* "God" by *neter*, and so on.

Consonants used for vowels.

Direct and symbolic meanings of ideographs.

Ideographic signs, *i.e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus *ses* "nest", *seχet* "field", *ȧneb* "wall", *teχen* "obelisk", are examples of ideographs which are to be understood literally; but the musical instrument is symbolic of "happiness", the seal of "treasure", the instrument of "God", the bier of "death", and so on.

Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digging tool, the phonetic value of which is *mer*, is found in the words *mer* "to love", *meri* "tree", *mer* "eye", simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree, is found in the words *em χet* "after", and

χet “to engrave”, etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones,** and many different ideographs have similar values, in which case they are called **homophones.** The following signs and their values should be learnt by heart:—

Polyphones and homophones.

List of signs with their phonetic values.

List of signs with their phonetic values.

χu

ťeser

χen

ťebā

ka, met

sem

seb

śem

ȧn

śes (śems)

θet

ret, uār

āu

ser

sāb

set

nefer

āu

ka

ȧua

ȧb

ba

mȧu

peḥ

ḥā

at

śef

usr

χen

χent

fenṭ

mesťer
ȧten
setem

ȧp

ȧau

āb

χepeś

peḥ

uḥem, nem

ḥeru, bak

ba

χu

āq

śerȧ

ur

ba

sa

neḥ

qem

ti

pa

ten

reχit

ťa

senṭ

meḥ
ṭenḥ

maāt, śu

ȧr, sa

ȧn

χa

sebek

ḥefen

serq

qem

net, bȧt

χeper

ȧm

χet

ḥen

un

uaḥ

sek

bener

neťem

uať

χa

meḥ

ḥa

neḥeb

enen

su

res

qemā

renp

trȧ

śa

seχet

mes

ḥeť

sen

śen

ḥen

ut

ȧs

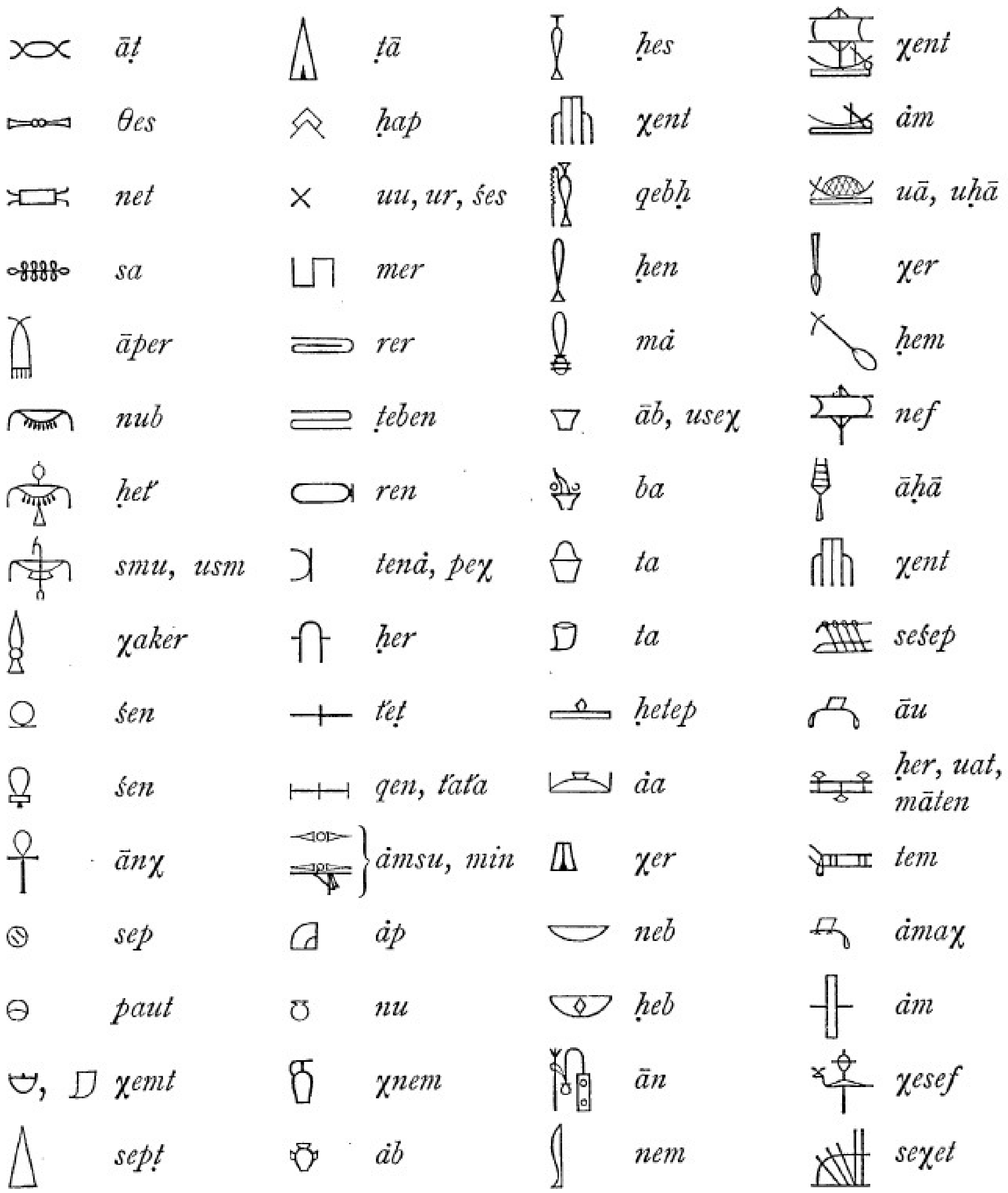
ťer

pet

List of signs with their phonetic values.

ḳerḥ	*useχt*	*šet, šešeṭ*	*uťa*
ȧat	*seḥ*	*χu*	*mer*
θeḥen	*ḥeb*	*ṭem*	*nefer*
rā	*ȧneb*	*ḥeq*	*ḥes*
χu, ȧχu (?)	*āa*	*āu, āam*	*seχem*
ḥem	*ȧn*	*qem, us*	*men*
χā	*ṭeṭ*	*seχem*	*maā*
ȧāḥ	*ȧuset*	*χerp*	*sa*
sba	*sťer*	*men, ȧmen*	*ḥeť*
ta	*ṭeba*	*āb, mer*	*net* or *bȧt*
set (semt)	*neter*	*seťeb*	*meḥ*
ṭu	*ṭes*	*meṭ*	*šu*
sept	*sem*	*ťa*	*seχet*
ȧṭeb	*nemmat*	*θes, res*	*atf*
ȧner	*seqḥ* (?)	*qes*	*ḳes*
mu	*ṭep*	*saḥ*	*šen*
mer	*āa*	*neť*	*reṭ*
ȧa	*uā*	*ḥemt*	*menχ*
āb	*peṭ*	*āba*	*uṭ, ḥeseb*
nu	*šemer, pet*	*menχ*	*sta*
per	*āba*	*χa*	*ua*
per χeru	*qeṭ*	*sa*	*net, seťaut* (?)
ḥet	*ma*	*sam*	*mer*
āḥā	*meḥ*	*setep*	*nes*

List of signs with their phonetic values.

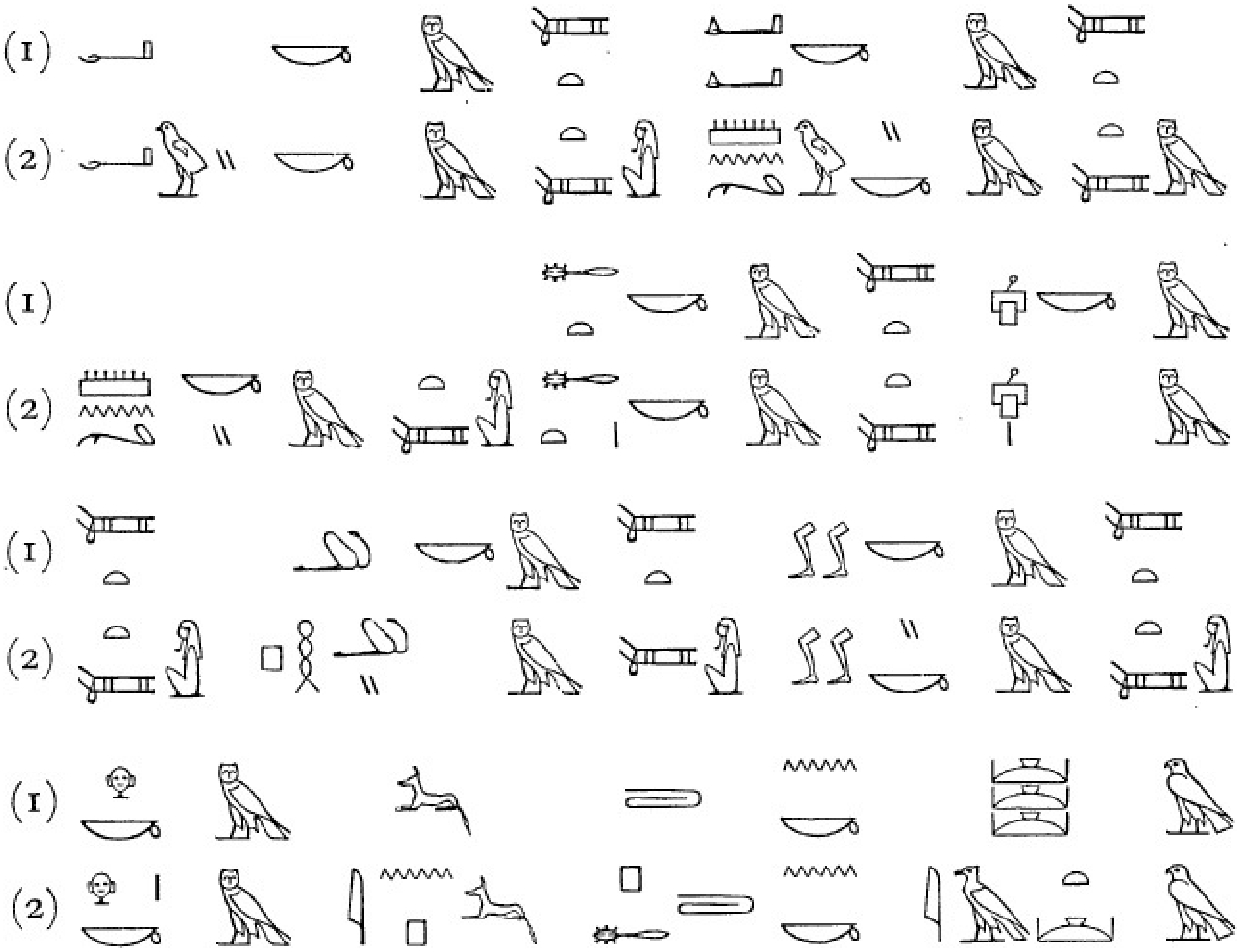


DETERMINATIVES.

As long as the Egyptians used picture writing pure and simple their meaning

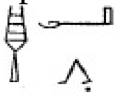
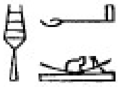
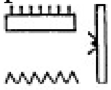
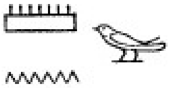
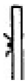
was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hieroglyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

Great antiquity of the use of determinatives.

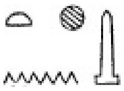
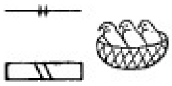
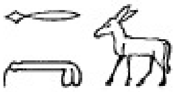


The version given in (1) is from the pyramid of Unȧs, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).

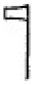
Meanings of words indicated by determinatives.

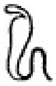
It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus  *āḥā* “to stand”, and  *āḥā* “boat”, are two words having the same sound but different meanings; in the one case a pair of legs is the determinative, and in the other a boat . Similarly  *men* “to abide”, and  *men* “to be ill”, are distinguished in meaning by  the determinative of abstract ideas, and by the determinative of evil or discomfort.

General and specific determinatives.

Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are  *teχen* “obelish”,  *seś* “nest”,  *āa* “donkey”, etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

Common determinatives.

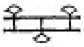
Character	Determinative of
1.	to call
2.	man
3.	to eat, to think, to speak, and whatever is done with the mouth
4.	inertness
5.	woman
6. or 	god, what is divine

7.  goddess

8. tree

9. plant, flower

10. earth, land

11.  road, to travel

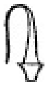
12. foreign land

13. nome

14. water

15. house

16. to cut, slay

17.  fire, to burn

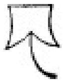
18. odour

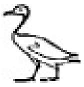
19. to overthrow

20. strength

21. actions performed with the legs

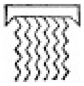
22. flesh

23.  animal

24.  bird

25. evil, little

26. fish

27.  rain, strom-cloud, thunder

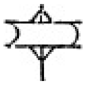
28. time

29. town, city, village

30. stone

31. or metal

32. wood

33.  wind, air

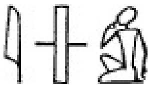
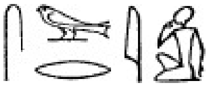
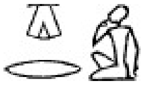
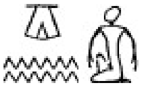
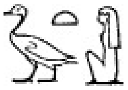
34. foreigner

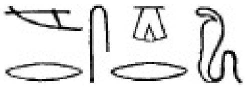
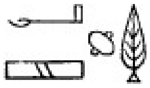
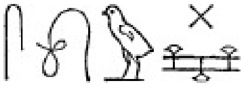
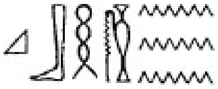
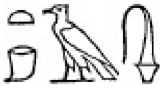
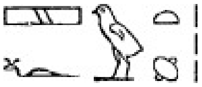
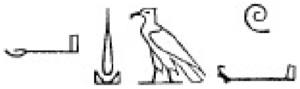
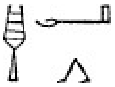
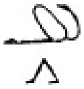
35. liquid, unguent

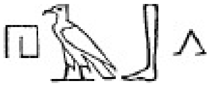
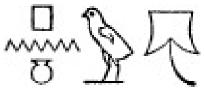
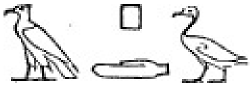
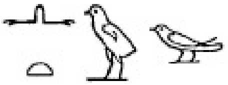
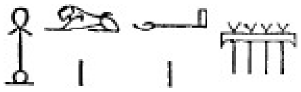
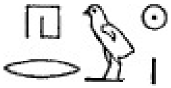
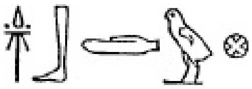
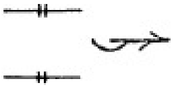
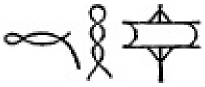
36. abstract idea.

The following words will show how the above are used.

Examples of words with common determinatives.

1.	*nȧs*	to call
2.	*āb*	a priest
3. 	*ȧm*	to eat
	*surȧ*	to drink
	seχa	to remember
	*ḳer*	to be silent
	ṭept	to taste
4. 	*ḳenen*	to be exhausted
5. 	*sat*	daughter

6.		*χeperȧ*	the god Khepera
7.		*Mer-seḳer*	the god Merseker
8.		*āś*	ceder, persea tree
9.		*ānχ*	flower
10.		*seχet*	field
11.		*seuau*	to make to depart
12.		*Reθennu*	Northern Syria
13.		*Ḥerui*	the nome of two gods
14.		*qebḥ*	cold water
15.		*beχennu*	house
16.		*sma*	to slay
17.		*ta*	to burn
18.		*χefut*	putrid sore
19.		*seχer*	to throw down
20.		*āt'au*	violence
21.		*āḥā*	to stand
		*peḥ*	to arrive

		*hab*	to send
		χenṭ	to step
		sper	to come
22.		*ḥāu*	members
23.		*pennu*	mouse
24.		*apṭ*	duck
25.		*ȧtu*	the destitute
26.		*nāru*	the nāru fish
27.		*χenrā*	tempest
28.		*rek*	time
		*hru*	day
29.		*Ȧbṭu*	Abydos
30.		*reṭ*	sandstone
31.		*t'eḥt*	lead
32.		*ses*	bolt
33.		*meḥ*	air, wind
		Āāmu	Asiatics

34.

35. *merḥet* unguent

36. *χet* thing.

Plurality of determinatives.

Many words have more than one determinative. Thus *beṭeχ* "to be exhausted" is determined by "exhaustion", and "evil"; *qebḥ* "cold water" is determined by (the phonetic value of which is *qebḥ*) "water flowing from the top of a vase", and "water", and "a thing which contains water"; *χāṭ* "to slay" is determined by "something which is hacked to pieces", "a knife", and "strength"; *fa māhani* "carrier of milk" is determined by "liquid", "strength", and "man"; *reχit* "rational beings" is determined by , the phonetic value of which is *reχit*, "man", and , "woman", and , the sign of the plural.

Words having no determinative.

A large number of words are written without any determinative, *e. g.*, *ḥenā* "with", *ȧm* "in", *māk* "verily", etc.; these and similar common words were probably thought to need no determinative.

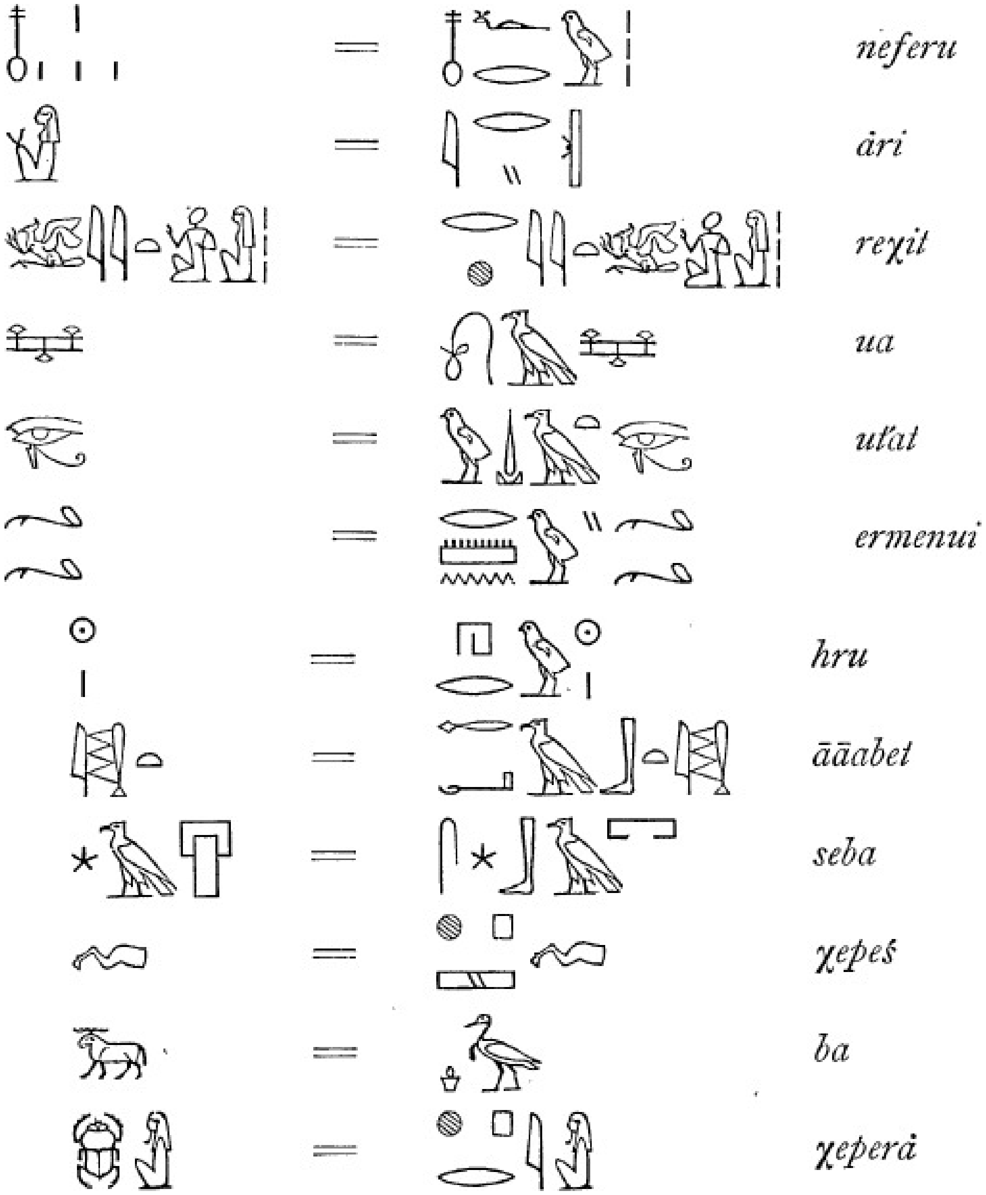
Use of syllabic with alphabetic charaters.

Many words are spelt wholly with alphabetic characters, *e. g.*, *seχeni* "lily", *ȧner* "stone", *semeḥi* "left side" *ḥeqt* "beer", etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct

reading of the words, are at first confusing. Thus *ȧm* "to eat" is written and *i.e.*, *ȧm* + *m* does not mean that we are to read the word *ȧmm*, but only *ȧm*, the was only added to help the reader to give the sound of the word readily; similarly *mest'em* "eye-paint" is written , *i. e.*, *mest'em* + *m*; and *merer* "to love" is written *mer* + *r* + *r*, *etc.* For convenience' sake we may call such alphabetic helps to the reading of words "phonetic complements". Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*, *neterit* "goddesses", wherein to *neter* are added the signs *ter* and the determinative of divinity; *āba* "courtyard of a temple" wherein we have the signs *āb* + *b* + *ba* + *a*; *Tem* "the god Tmu", where we have *t* + *tem* + *m*; *nefer* "good", where we have *nefer* + *f* + *r*; *neḥeḥ* "eternity", where we have *n* + *neḥ* + *ḥ* + *ḥ*; *sta* "to bring", where we nave *s* + *t* + *ta* + *a* + *sta*; *χeper* "to come into being", where we have *χ* + *p* + *χeper* + *r, etc.*

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

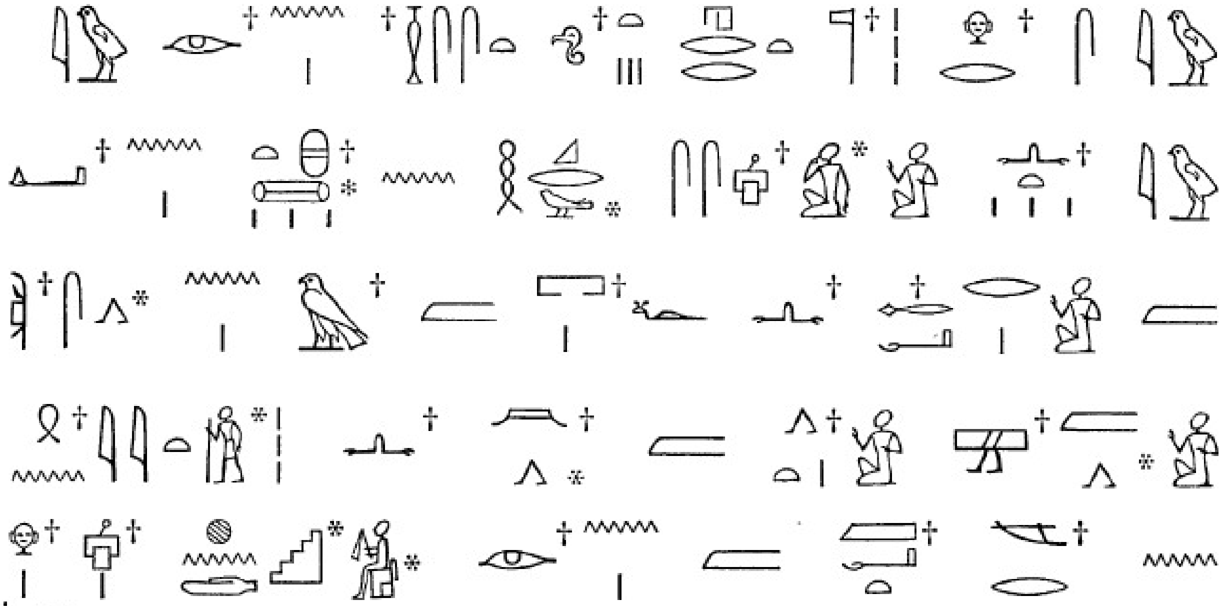
Importance of variant readings.



We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract from a text analysed.

In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—



The determinatives are marked by* and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated:— *ȧu ȧri-nȧ ḥeseset reθ hereret neteru ḥer-s ȧu ṭā-nȧ tau en ḥeqer sesa-ȧ ȧt ȧu χes-nȧ ḥeru em per-f ȧn āā re-ȧ em χenit ȧn peṭ em nemmat-ȧ χem-ȧ ḥer-sa χenṭ ȧri-nȧ em maāt mer en suten*, and read:—

"I have done (*ȧu ȧri-nȧ*) what is pleasing (*ḥeseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*ḥer-s*) I have given (*ȧu ṭu ṭā nȧ*) cakes (*tau*) to (*en*) the hungry (*ḥeqer*), I have satisfied (*sesa-ȧ*) the poor and needy (*ȧt*), I have followed (*ȧu χes-nȧ*) Horus (*Ḥeru*) in (*em*) his house (*per-f*), not (*ȧn*) magnifying (*āā*) my mouth (*re-ȧ*) against (*em*) nobles (*χenit*), not (*ȧn*) making long (*peṭ*) in (*em*) my stride (*nemmat-ȧ*), I walked (*χem-*

ȧ) according (ḥer-sa) to the step of measure (χenṭ), I wrought (ȧri-nȧ) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*).”

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the. Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.[11]

Great value of Coptic.

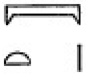
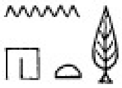
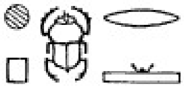
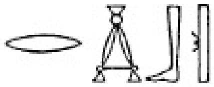
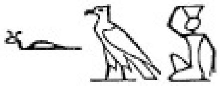
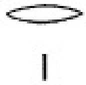
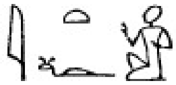
Importance of cognate languages in decipherment of cuneiform and hieroglyphic in scriptions.

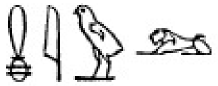
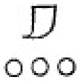
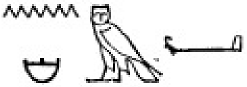
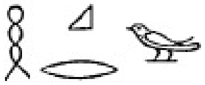
Ancient Egyptian words preserved in Coptic.

It is not possible to say when the Egyptian language was first written in Greek

letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

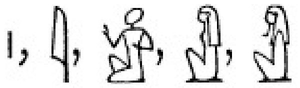
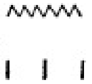
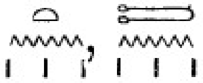
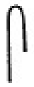
Egyptian and Coptic words compared.

Egyptian			Coptic
	ḥrȧ	face	ϩⲣⲁ [1]
	χat	body	ϧⲏⲧ
	ren	name	ⲣⲁⲛ
	*pet*	heaven	ⲫⲉ
	χatur	ichneumon	ϣⲁⲑⲟⲩⲗ
	*nehet*	sycamore	ⲛⲟⲩϩⲉ
	bȧa en pet	iron	ⲃⲉⲛⲓⲡⲉ
	*χeper*	to be	ϣⲱⲡⲓ
	*erṭeb*	because of	ⲉⲑⲃⲉ
	*fa*	to carry	ϥⲁⲓ
	remθ	man	ⲣⲱⲙⲓ
	*re*	mouth	ⲣⲱ
	qenȧ	bosom	ⲕⲟⲩⲛ
	*ȧtf*	father	ⲉⲓⲱⲧ

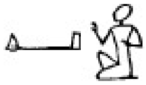
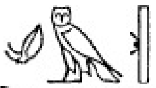
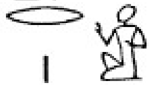
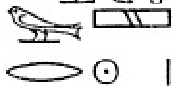
	*mȧu*	lion	ⲙⲟⲩⲓ
	bener	date palm	ⲃⲉⲛⲛⲉ
	*χemt*	copper	ϩⲟⲙⲧ
	at	back	ⲱⲧ
	*neḥem*	to deliver	ⲛⲱϩⲉⲙ
	*ḥeqer*	to hunger	ϩⲕⲟ
	surȧ	to drink	ⲥⲱ
	erper	temple	ⲉⲣⲫⲉⲓ

PRONOUNS.

The **personal** pronominal suffixes are:

Sing. 1.		*ȧ*		Plur. 1.		*n*
„ 2 m.		*k*		„ 2.		*ten, θen*
„ 2 f.		*t, θ*				
„ 3 m.		*f*		„ 3.		*sen*
„ 3 f.	or 	*s*				

The following examples illustrate their use:—

re-ȧ "my mouth";  *ṭā-ȧ* "I will give";   *setem-k re-ȧ* "thou hearest my voice"; 

urχ-f beḥu “he passed the day in slaying”; *ȧ t'eṭ en n* “what we said”; *em-ba ḥ sen* “before them”; *ȧu-f uaḥ uā ȧm sen* “he placed one of them”; *i-sen* “they came”; *ȧb-ȧ* “my heart”; *ḥen-k* “thy majesty”; *t't-k* “thy body”; *t'es-ȧ* “myself”; *t'es-f* “himself”.

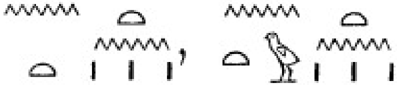
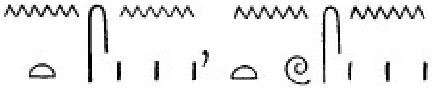
The forms of the pronouns are: —

(A)

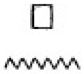
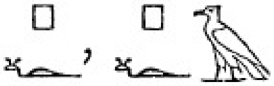
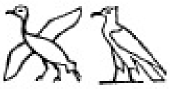
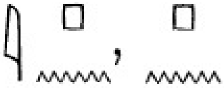
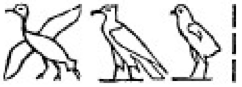
Sing. 1.	*uȧ*		Plur. 1.	*n*
„ 2 m.	*tu, θu*		„ 2.	*ten, θen*
„ 3 m.	*su*			
„ 3 f.	*set*		„ 3.	*sen*

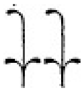
(B)

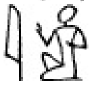
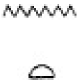
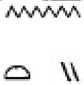
Sing. 1.	*nuk, ȧnuk*
	entek, entuk
	entet, entut
	entef, entuf
	entes, entus

Plur.	1.	(wanting)	
”	2.		*ent-ten, entu-ten*
”	3.		*ent-sen, entu-sen*

The **demonstrative** pronouns are:

Sing.	m.		*pen*	this
”	f.		*ten*	this
”	m.		*pef, pefa*	that
”	f.		*tef, tefa*	that
”	m.		*pa*	this
”	f.		*ta*	this
Plur.	m.		*ȧpen, pen*	these
”	f.		*ȧpten, peten*	these
”			*nefa*	those
”			*na*	these
”			*pau*	these.

Other words for this are  or *enen*, and *ennu*.

The **relative** pronouns are:—  *ȧ* and  *ent*, or  *enti*, or *entet*.

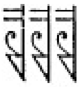
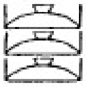
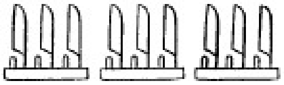
Nouns.

Nouns in the Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*, *hru* “day”, *ānu* “scribe”, *uḥemu* “herald”, *ta* “earth”, *sen* “brother”, *etc.* Feminine nouns end in *t*, *e.g.*, *reȧat* “side”, *ȧnt* “valley”, *ȧuset* “place”, *ȧmentet* “west”, *etc.* Masc. nouns in the plural end in *u* or *iu*; *e.g.*, *seru* “princes”, *utennu* “offerings”, *māt'aiu* “police”, *ȧpiu* “envoys”, *trȧiu* “seasons”. Fem, nouns in the plural end in *ut*, but often the *t* only is written; *e.g.*, *ȧustut* “places”, *etc.*

Nouns in the Plural.

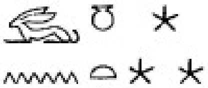
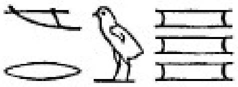
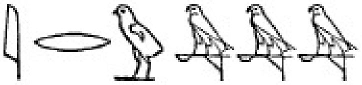
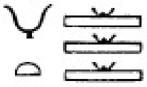
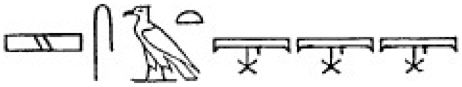
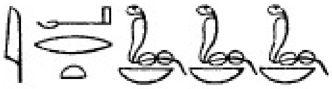
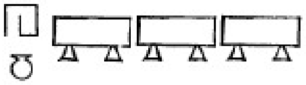
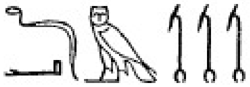
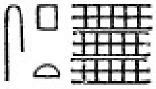
The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—

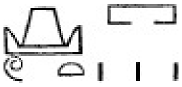
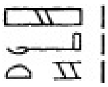
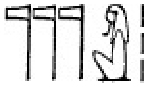
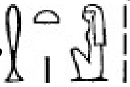
	*qesu*	bones
	*ȧat*	regions, zones
	*seχet*	fields

	ṭepu ȧbeṭ	beginnings of months
	ȧbu	hearts
	ȧnnu	offerings
	useru	powers
	seχemu	forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also *χu* "intelligences", and *uru* "chiefs", *i.e.*, an ideograph written once and also thrice followed by which afterwards, when modified into or |||, became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; *e.g.*, *ȧt* "fathers", *reθ* "men" *ȧt* "wheat" *beṭet* "barley", *ḥuaat* "humours", *ḥunut* "young women", *seχtet* "fields", *urȧu* "great ones", *χerru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice: *e.g.*,

	neterut	goddesses
	*unnut*	hours
	*meru*	lakes
	*àru*	divine guardians
	*àpt*	registers
	*šesat*	darknesses
	*àārut*	uraei
	*ḥenu*	coffins
	*ṭāmu*	sceptres
	*sept*	nomes
	pet	heavens.

Other examples of ways of writing the plural are:— *āat* “stones”,  *χenut* “granaries”,  *χāt* “sand”, *àḥu* “oxen”,  *neteru* “gods”, *ḥenu* “priests”,  *ḥent* “prisetesses”. *ṭuau* “praises”, *θenre* “mighty deeds”, *àaut em ḥefnu* “animals in hundreds of thousands”, *etc.*

The dual.

In the oldest inscriptions the dual is usually expressed by doubling the

ideograph; *e. g.*, *mest'erui* “two ears”, *χuti* “two horizons”, *baui neterui* “two sols divine”, *etc.* Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; *e. g.*, *petti* “two heavens”, *ḳesui* “two sides”, *χui* “two lights”, *θebut* “two soles of the feet”, *etc.* Sometimes is the mark of the dual in the early texts, *e. g.*, *āāui-k* “thy two hands”, and this sign, which strictly speaking should be written , indicated the dual to the latest times; compare *āāui-k* “two hands”, *reṭui* “feet”, *pa teχenui urui* “tne two great obelisks” (also written in the same inscription) *etc.*

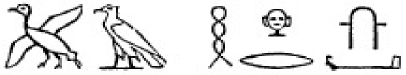
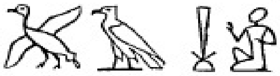
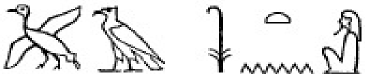
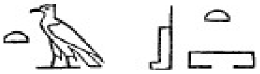
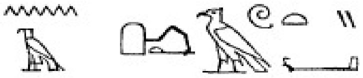
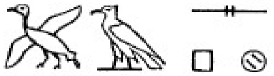
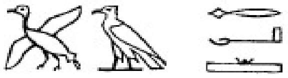
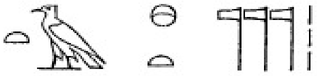
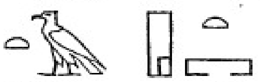
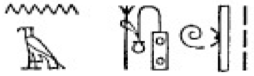
In Egyptian the noun is undeclined.

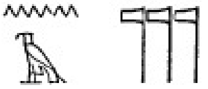
THE ARTICLE.

Definite article

The definite article masculine is or *pa*, feminine *ta*; the plural is *na*.

EXAMPLES.

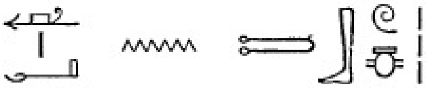
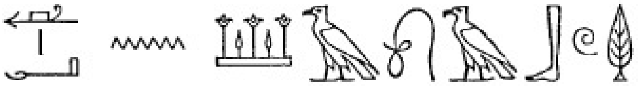
	pa ser	the prince
	*pa ḥer*	the terrifier
	pa Rā	the Sun
	*pa sen*	the brother
	*pa suten*	the king
	ta reȧat	the side
	ta ḥurere	the flower
	*ta ȧuset*	the place
	*na ābauti*	the strivings
	na reθ	the men
	na śauabu	the persea tree
	na ȧṭau	the thieves
	pa neter	the god
	*pa sep*	the time
	*pa āā*	the great one
	pa ki	the other
	pa χemti	the coppersmith
	ta ȧnt	the valley
	*ta paut neteru*	the company of the gods
	*ta ḥet*	the temple
	*na ānu*	the scribes

	na mu	the water
	*na neteru*	the gods.

Indefinite article.

The masc. indefinite article is expressed by *uā en* literally "one of", and the fem, by *uāt en*.

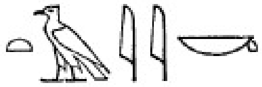
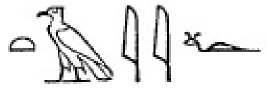
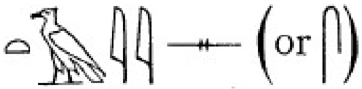
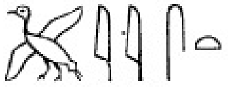
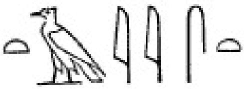
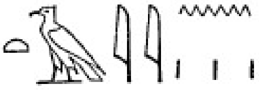
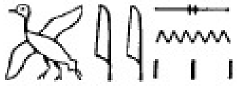
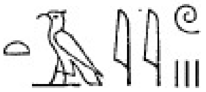
Examples.

	uā en ḥennu	a jar
	*uā en θebu*	a pot
	*uā en śauabu*	a persea tree
	uā en bȧn	a bad thing
	uā en sfenṭ	a knife
	uā en beχennu	a house
	uā en ka	a bull
	uā en nefer	a good thing.

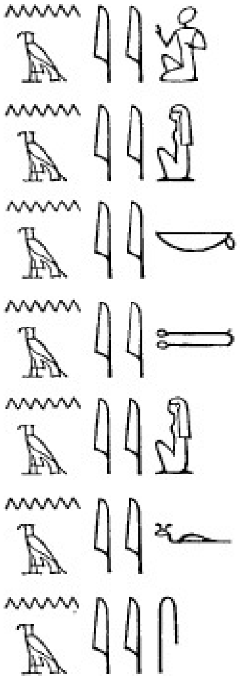
Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

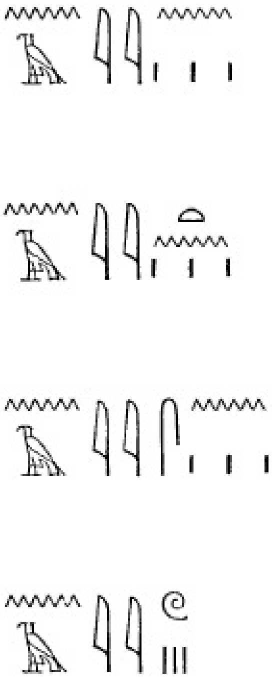
Singular.

	pai-à	(masc.)		*tai-à*	(masc.)
	pai-à	(fem.)		*tai-à*	(fem.)
	pai-k	(masc.)		*tai-k*	(masc.)
	pai-t	(fem.)		*tai-t*	(fem.)
	pai-f	(masc.)		*tai-f*	(masc.)
	pai-s	(fem.)		*tai-s*	(fem.)
	*pai-set*	(fem.)		*tai-set*	(fem.)
	pai-n			*tai-n*	
	pai-ten			*tai-ten*	
	*pai-sen*			*tai-sen*	
	pai-u			*tai-u*	

PLURAL.



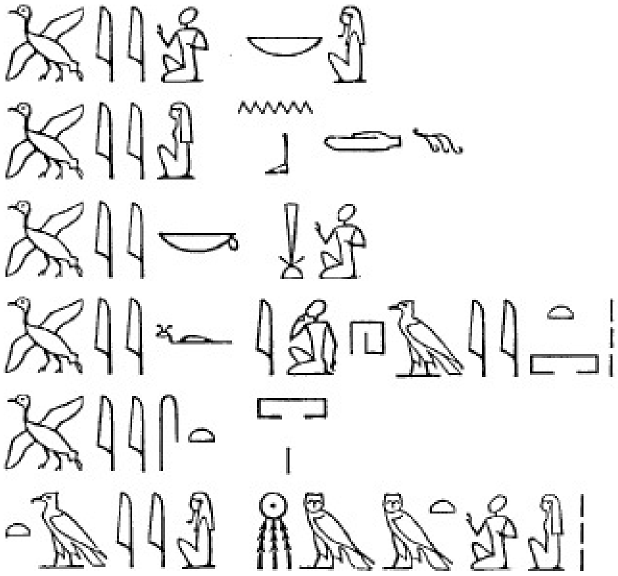
nai-ȧ	(masc.)
nai-ȧ	(fem.)
nai-k	(masc.)
nai-θ	(fem.)
nai-t	(fem.)
nai-f	(masc.)
nai-s	(fem.)



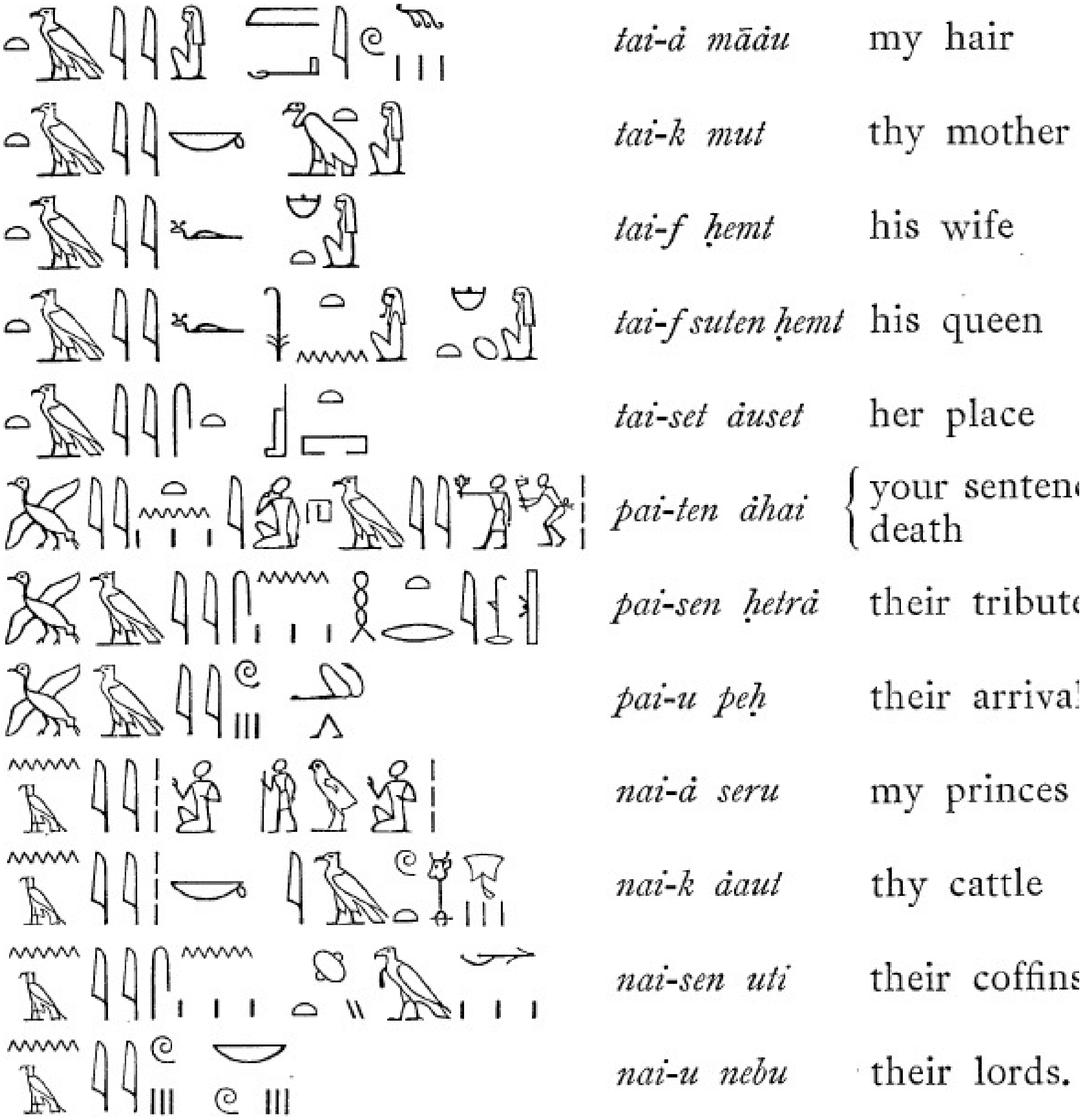
nai-n
nai-ten
nai-sen
nai-u

These are added to words in the following way:—

Examples.



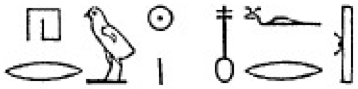
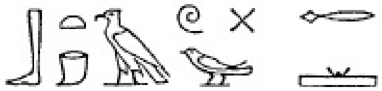
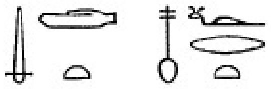
pai-ȧ neb	my lord
pai-ȧ nebṯ	my hair
pai-k sen	thy brother
pai-f ȧhait	his stable
pai-set per	her house
tai-ȧ ḥememet	my peoples

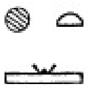
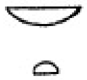
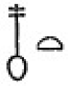
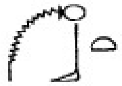
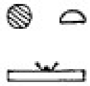
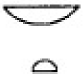
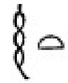


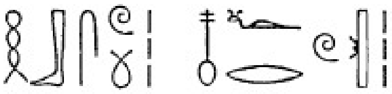
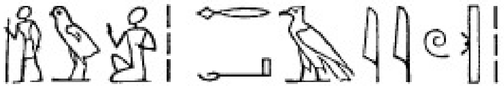
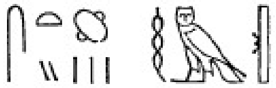
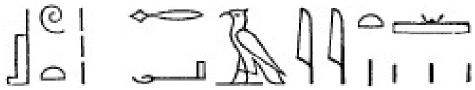
tai-ȧ māȧu	my hair
tai-k mut	thy mother
tai-f ḥemt	his wife
tai-f suten ḥemt	his queen
tai-set ȧuset	her place
pai-ten ȧhai	your senten[ce of] death
pai-sen ḥetrȧ	their tribut[e]
pai-u peḥ	their arrival
nai-ȧ seru	my princes
nai-k ȧaut	thy cattle
nai-sen uti	their coffins
nai-u nebu	their lords.

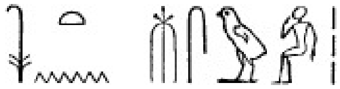
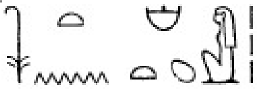
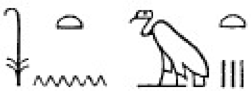
ADJECTIVES.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e.g.*,

	*hru nefer*	a good day
	sa ȧqer	a wise man
	*betau āa*	great wickedness
	*meṭ'eṭ nefert*	fine speech
	bȧnt nebt	every evil
	beṭet nebt	every abominable thing.

							
χet	*nebt*	*nefert*	*ābet*	*χet*	*nebt*	*neṭ'emet*	*beneret*
thing	every	good,	pure ;	thing	every	pleasant,	sweet.

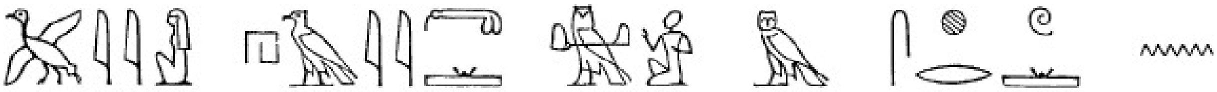
	*ḥebsu neferu*	beautiful clothes
	*seru āāaiu*	great chiefs
	nefer neferui	a good thing doubly good
	*sti neṭ'em*	a sweet smell
	*ȧusetut āāaiut*	great abodes.

The adjectives "royal" and "divine" are usually written be fore the noun: *e. g.*, *suten ān* "royal scribe",  *suten mesu* "royal children",  *sutem ḥemt* "royal women" (*i. e.*, queens),  *suten mut* "royal mothers", *suten per* "royal house" (*i.*

e., palace), *neter ḥet* “divine house” (*i*. *e*., temple), *neter ḥen* “divine servant”, *neter ȧtf* “divine father”.

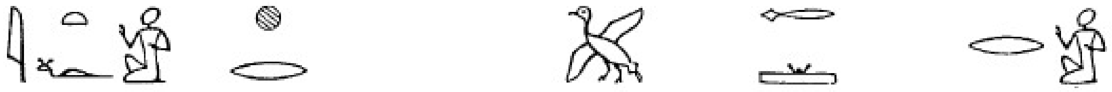
Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner:—

Methods of comparing adjectives.



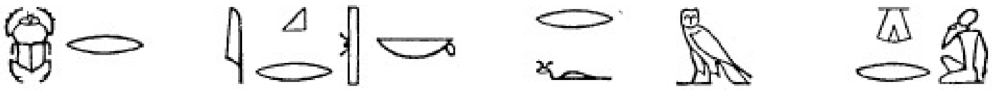
pai-t *hai* *emmā-ȧ* *em* *seχeru* *en*

Thy husband is to me in the guise of



ȧtf *χer* *pa* *āa* *er-ȧ*

a father, moreover, [he is] the one who is old more than I.

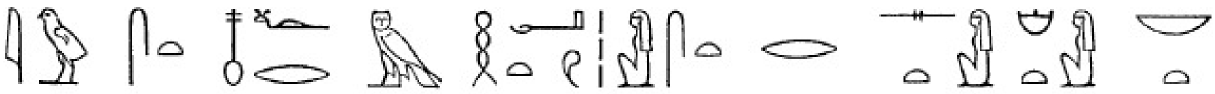


χeper *ȧqer - k* *er-f* *em* *ḳer*

Thou wilt be wise more than he in keeping silence.

nefer *setem* *er* *entet* *neb*

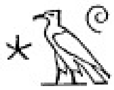
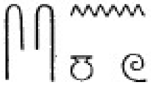
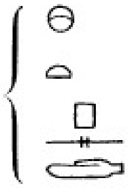
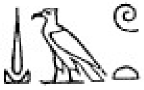
[It is] good to hearken more than anything, *i. e.*, to listen, or to obey, is better than anything, or best of all.

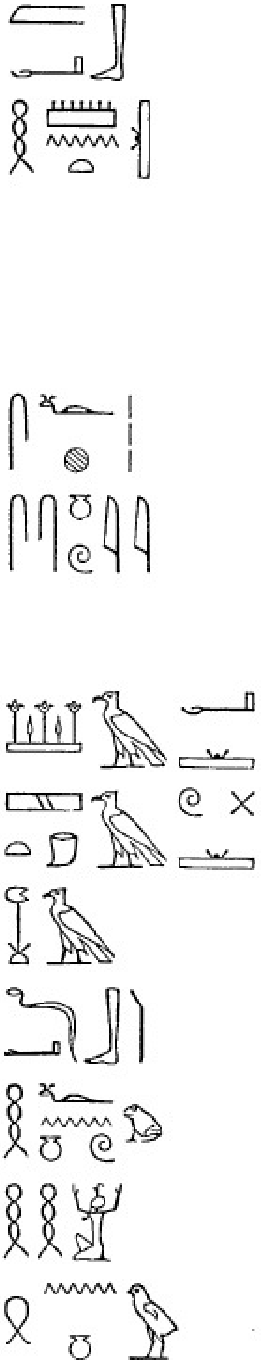


ȧu - set *nefer* *em* *ḥāt - set* *er* *set* *ḥemt* *nebt*

Was she beautiful in her person more than woman any.

Numbers.

I	=		*uā*	=	1
II	=		*sen*	=	2
III	=		*χemet*	=	3
IIII	=		*fṭu*	=	4
II III or ✱	=		*ṭuau*	=	5
III III	=		*sȧs*	=	6
III IIII	=		*sefeχ*	=	7
IIII IIII	=	or 	*χemennu*	=	8
IIII IIIII	=		*paut* / *pesṭ*	=	9
∩	=		*met*	=	10
∩∩	=		*t̄aut*	=	20



	māb	=	30
	ḥement	=	40
		=	50
		=	60
	sefeχ	=	70
	χemennui	=	80
		=	90
	śaā	=	100
	śetau	=	200
	χa	=	1,000
	ťāb	=	10,000
	ḥefennu	=	100,000
	ḥeḥ	=	1,000,000
	śennu	=	10,000,000

FRACTIONS.

(1) = 1/3, = 1/2, = 2/3, = 1/10, = 1/100, = 1/1000, = 1/45, = 17 1/2, = 1/18, = 1/60, = 1/2090.

(2) , that is, 1/2 × 400 = 200.

(3) , that is, 1/3 × 400 = 133 1/3.

Numbers are expressed in the following manner:—

āqu *āa*

loaves large, 900,000 + 90,000 + 2000 + 700 + 50, *i. e.*, "992,750 large loaves of bread".

Ordinal numbers are indicated either by *meḥ* placed before the figure, or by following it; *e. g.*, *meḥ sȧs* "sixth", "fifteenth", *meḥ met ṭ uau*, *sefeχ* "seventh", *etc.*

Measures.

(1) Of length:— *meḥ* "cubit"; *suten meḥ* "royal cubit" of 7 palms or 20 fingers; *meḥ net'es* "little cubit" of 6 palms or 24 fingers; *ermen* "arm" of 20 fingers; *teser*, of 16 fingers; *χa āa* "the great *χa*" of 14 fingers; , *χa net'es* "the little *χa* " of 12 fingers; *χepui*, the "double palm" of 8 fingers; *χefā*, the "fist" of 6 fingers;

ṭeṭ, the “hand” of 5 fingers; or *χep*, the “palm” of 4 fingers; *t'ebā*, the “finger”.

(2) Of superficies:— *sa ta*, the *arura*, *i. e.*, 100 cubits; *ermen*, one half of an *arura*; *ḥesp*, one quarter of an *arura*; *sa*, one eighth of an *arura*; *su*, one sixteenth of an *arura*; *erma*, one thirty-second part of an *arura*.

(3) Dry measure:— = 1/4 *hin*; *hin* = 9/20 of a *litre*; *enȧt* = 20 *hin*; *ȧpt* = 40 *hin*: *ḥetep* = 160 *hin*.

(4) Of weight:— *θen*; *qeṭ* = one tenth of a *θen*; *peḳ* = 1/128 of a *θen*.

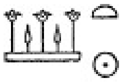
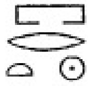
Time.

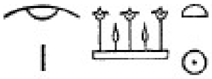
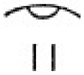
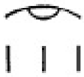
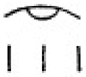
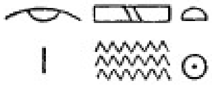
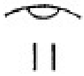
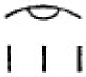
The principal divisions of time are:—

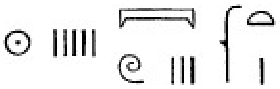
ḥat	second	*at*	minute
unnut	hour	*hru*	day
ȧbeṭ	month	*renpit*	year
seṭ	period of 30 years	*ḥen*	period of 60 years
ḥenti	period of 120 years	*ḥeḥ*	a long period of time
ṭetta	eternity	*ḥeḥ*	a million of years.

In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:—

that is, “an eternity of periods of 120 years, “and an indefinite number of periods of 30 years, and millions “of years, and ten millions of months, and hundreds of thousands “of days, and tens of thousands of hours, and thousands of mi- “nutes, and hundreds of seconds, and tens of third parts of “seconds.”

The year, *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each;  *χat* = time of inundation and period fo sowing  *pert* = time of “comig forth” or growing and *χemut* = time harvest and beginning of inundation. The Copts, or Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read:—

		=	ⲑⲱⲟⲩⲧ	Thoth
	„	=	ⲡⲁⲟⲡⲓ	Paopi
	„	=	ⲁⲑⲱⲣ	Hathor
	„	=	ⲭⲟⲓⲁⲕ	Khoiak
		=	ⲧⲱⲃⲓ	Tobi
	„	=	ⲙⲉⲭⲓⲣ	Mekhir
	„	=	ⲫⲁⲙⲉⲛⲱⲑ	Phamen
	„	=	ⲫⲁⲣⲙⲟⲩⲑⲓ	Pharmu
		=	ⲡⲁⲭⲱⲛ	Pakhon
	„	=	ⲡⲁⲱⲛⲓ	Paoni
	„	=	ⲉⲡⲏⲡ	Epep
	„	=	ⲙⲉⲥⲱⲣⲏ	Mesore

 *hru ṭuau ḥeru renpit* “the five days over the year”.

Thoth, the first month of the Egyptian year, began on the 29th of August.

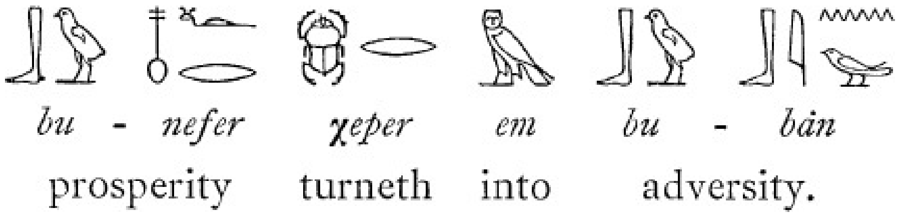
THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and

contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus *χeper* means both "to be", and the "thing which hath come into being"; so likewise *nefer* may mean "to be good", and a "thing which is good", and placed after a noun it becomes the adjective "good", as we see from the following:— *nefer set ḥer ȧb-sen* "good is it for their hearts" *ren-k nefer em reχ en seru* "thy name is good in the opinion of princes" *hru nefer* "a good day"; with the addition of the prefix *bu*, *nefer* means "prosperity", "goodness", "happiness", *e. g.*,

The stem-word.



Returning to the word *χeper*: by the addition of *ȧ* we have "I am", or "I was"; by the addition of the stem-word has a participial meaning like "being" or "becoming"; by the addition of in the masc. and in the fem, *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; by the addition of *ȧ* we have *χeperȧ* "the god to whom it belongeth to make things come into being", *etc.*

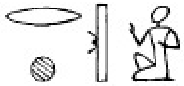
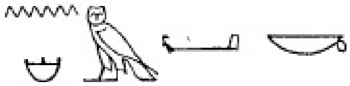
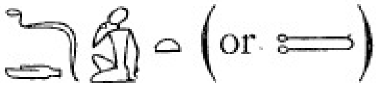
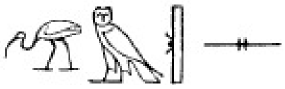
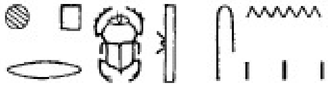
The stem-word with additions.

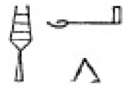
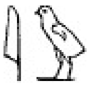
Stem-words in Egyptian, like those in Hebrew and other Semitic dialects,

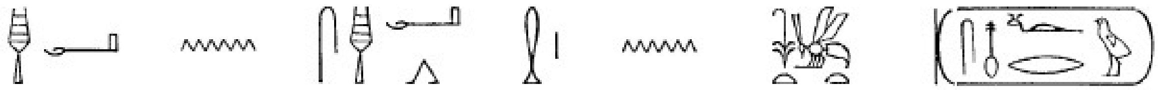
consist of two, three, four and five consonants, as examples of which may be cited *qem* “to find”, *χesef* “to drive back”, *seχseχ* “to flee”, *nemesmes* “to heap up”. The stem-words with three consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots, consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

There is in Egyptian a derivative formation of the word-stem or verb, and which is made by the addition of or to the simple form of the verb, and which has a causative signification; *e. g,* *ānχ* “to live”, *se-ānχ* “to vivify”; *āb* “to wash”, *se - āb* “to purify”; *men* “to abide”, *se - men* “to perpetuate”; *ḥetep* “to rest, be at peace”, *se - ḥetep* “to pacify” *χeper* “to be”, *se - χeper* “to bring into being”, *etc.* In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische Gram.*, § 328, p. 157; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronom-Inflection. inal personal suffixes; *e. g.*,

Sing. 1 com.		*reχ-à*
„ 2 m.		*neḥem-k*
„ 2 f.		*t'eṭ-t*
„ 3 m.		*šāṭ-f*
„ 3 f.		*qem-s*
Plur. 1		*àri-n*
„ 2 com.		*mit-ten*
„ 3 com.		*χeper-sen*

The commonest auxiliary verbs are  *āḥā*“to stand”, *un* “to be”,  *àu* “to be”, *àri* “to do”, *ṭā* “to give”; examples of their use are:-



(I)

āḥā	*en*	*se-āḥā*	*ḥen*	*en*	*suten net*	*Seneferu*
Stood up	made	to arise	the majesty	of	the king of the North and South	Seneferu,

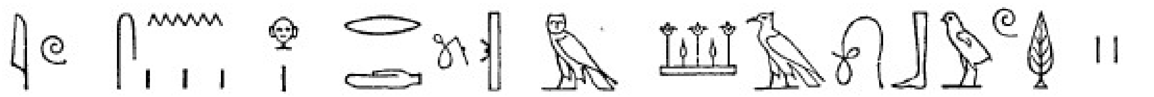
i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.

(2)

un	*pa*	*ta*	*en*	*Qemt*	*χaā*	*em*
Was	the	land	of	Egypt	left	in

ruti

a state of ruin.

(3) 

ȧu - sen ḥer reṭ em śauabu sen

Were they growing into persea trees two.

(4)

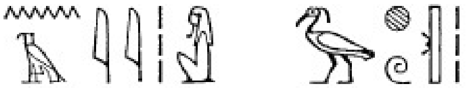
em ȧri meḥ ȧb - k aχetu kai

Do not make to fill thy heart [with] the wealth of another.

(5)

setem-un ṭāu-ȧ āmamu - ten em

Listen ye, I will give (*i. e.*, make) to look you at



nai-ȧ χu

my glorious works.

As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb:—

I.

1.

nuk neter āā χeper ťesef 2. *Rā pu em*

I am the god great the creator of himself. Rā it is when

uben - f 3. *nuk sef reχ - kuȧ ṭuau*

he riseth. I am yesterday, I know to-morrow.

4. *iu en tu er ṭ'eṭ en ḥen-f* 5. *ḳer - nek*

Came one to speak to his majesty. Be thou silent.

6. *heb en ḥen-f mȧ hru neb em ṭ'eṭ* 7. *ȧu*

Sent his majesty day every saying :— He

seχanen - nef sebtet uhen - nef nut-f

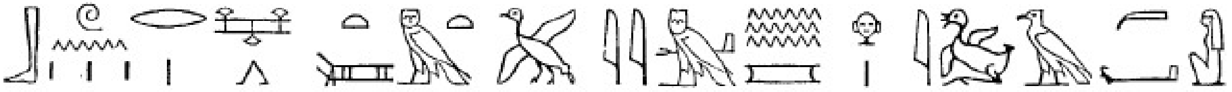
breached the wall, he overthrew the town.

8. *āḥā en heb en ḥen-f en ḥāu* 9. *āḥā*

Sent his majesty to the nobles.

en sen ȧri mȧtet 10. *em ȧri per er*

They did so. Do not make a going

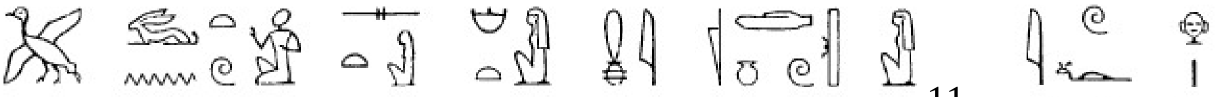


bun-re *temt* *pa* *imā* *ḥer* *ățța* - *t*

outside lest the sea be for seizing thee,

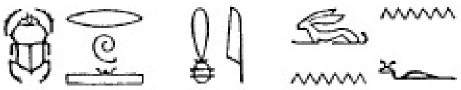
χer *ȧn* *ȧu-ȧ* *reχ-ȧ* *neḥemu* - *t* *emmā-f*

for not do I know I [how] to deliver thee from it,



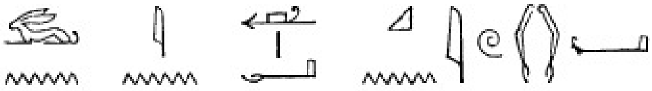
pa *untu-ȧ* *set* *ḥemt* *mȧ* *qeṭu* - *t* 11. *ȧu-f* *ḥer*

because I am a woman like unto thee. He was to



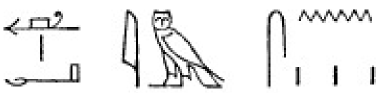
χeper *mȧ* *un-nef*

become as he had been.

12. 

un *ȧn* *uā* *qenȧu*

Did one embrace (*i. e.*, they em-

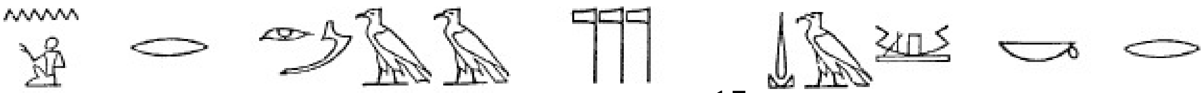


uā *ȧm* - *sen* 13.

one of them. braced each other)

šem *pu* *ȧrit* *en* *sen* 14. *ī* -

A going forth they made. I have



nȧ *er* *maa* *neteru* 15. *ța* - *k[uȧ]* *er*

come to see the gods. I have sailed on

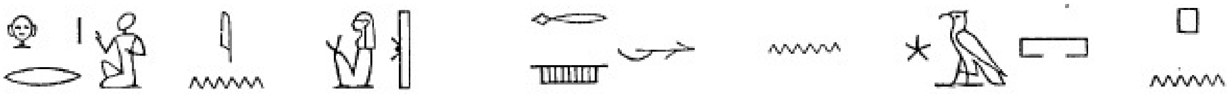
16.

še em nešemet nehem - ten - uȧ

the lake in the boat. Deliver ye me.

17. *ȧn un - ȧ nek ȧn ṭā-ȧ āq - k*

Not will I open to thee, not will I let enter thee



ḥer-ȧ ȧn ȧri āa en sba pen

over me, saith the guard of the step (?) of door this,

18.

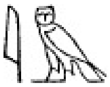
ȧnȧs ṭeṭ - nek ren-ȧ maati neṫesu

except thou tellest my name. The two eyes fail,

mesṫerui ȧmeru

the two ears become stopped.

Adverbs.

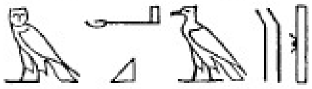
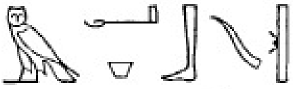
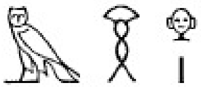
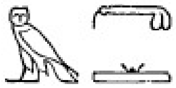
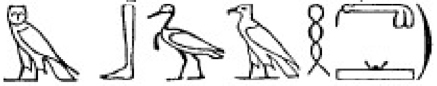
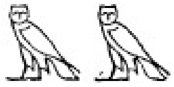
In Egyptian the prepositions and certain substantives and adjectives to which *er* is prefixed take the place of adverbs; *e. g.*, the preposition  *ȧm* "in" becomes the adverb "there". Other examples of adverbs are:— *er bunre* "outside"; *er ȧqer*

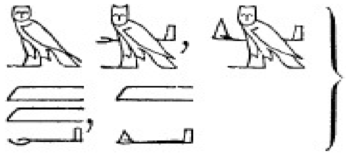
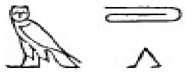
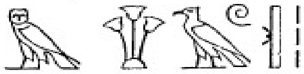
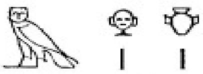
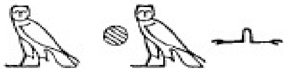
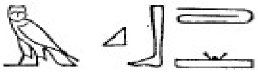
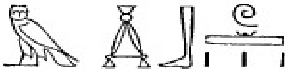
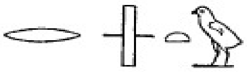
"very much", "exceedingly", *er āa ur* "very much indeed", "exceedingly".

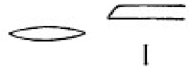
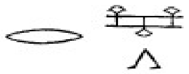
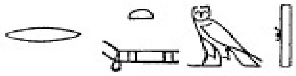
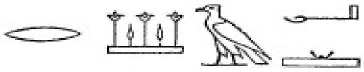
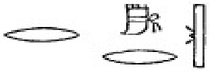
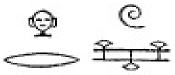
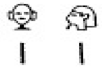
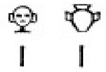
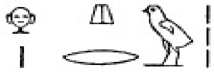
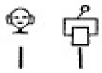
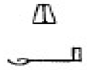
Prepositions.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:— *en* for, to, in, because; *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and em sometimes introduces a quotation; *er* to, into, against, by, at, from, every, each, until; *ḥer* upon, in, besides, from, for, at, by reason of; *ṭep* upon; *χer* under, with; *χer* from, with, under, during; *mā* of, from, by; *ḥenā* with; *χefi* in the face of, before, at the time of; *χent* in front of; *ḥa* behind; *mȧ* like; *ȧmi* among; *t'er* since; *ȧn* a particle placed between the verb and the subject.

Some compound prepositions are:-

	em ȧsu	in recompense for, in consequence of
	*em āqa*	in the midst, opposite (?)
	*em āb*	opposite, against
	em uāu	alone
	*em uaḥ ḥer*	in addition to
	*em baḥ*	before, in the presence of (also written )
	*emem*	in, with, among, together with

	*emmā*	in, with, among, together wit
	em mȧtet	likewise
	em-rā	in the condition of
	*em rer*	about, around
	*em ḥau*	moreover, besides
	em ḥāt	in front, before
	em ḥer	opposite, in front of
	*em ḥer ȧb*	in the middle of
	*em χem*	without
	em χennu	within
	em χer	with
	em χet	after, with
	em sa	behind, after, at the back of
	*em qeb*	among, amidst
	em qeṭ	around, in the circuit of
	em ṭep	upon
	*em ṭebu*	in return for
	em ťer	since
	*er ȧmtu*	between
	er āq	in the middle
	er āuṭ	between

	*er ḳes*	at the side of
	āire māu	with
	er enti	because
	er ḥāt	before
	er ḥenā	with
	*er ḥer*	in addition to
	er ḥer	in the presence of
	er χet	after
	*er tem*	so that not
	*er śaā*	as far as, until
	*er ṭer*	to the limit of
	*ḥeru*	besides
	*ḥer ṭep*	upon
	*ḥer āb*	in the middle
	ḥer ā	at once
	ḥer baḥ	before
	*ḥer χeru*	beneath
	*ḥer sa*	behind, at the back
	ḥer qeṭ	conformably
	*χer ā*	subordinate to
	χer ḥāt	before
	χer peḥ	behind

	t'er ā	at once
	t'er baḥ	before, originally
	t'er embaḥ	before, originally
	t'er enti	because
	neferit er	up to, as far as
	ȧp ḥer	except

CONJUNCTIONS.

Conjunctions are :— *en* because of, er until, *ḥ*er because, *χeft* when, *mȧ* as, *re pu* or, *ȧs*, *ȧst*, *ȧsk* when, *χer* now, and the particles *ȧr*, *ȧref*, *ref*, now, therefore, *etc.*

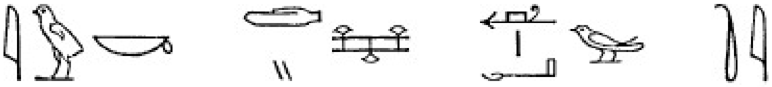
PARTICLES.

Interrogative particles are :— *ȧn*, which is placed at the beginning of a sentence and is to be rendered by "?" *ȧχ* "what?", *nimā* "who?", *ȧχeset* or *ȧqes* "who?", "what?", *tennu* "where", *petrȧ* or *peti* (?) "what?", *etc.* The following passages show their use :—

1.

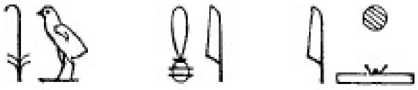
hau *ka* *en* *ta* *paut* *neteru* *ȧn*

O bull of the company of the gods,



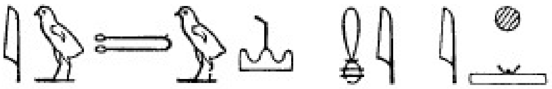
ȧu-k *ṭi* *uā* - *θȧ*

dost thou remain by thyself?

2. 

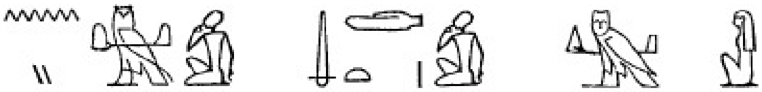
su *mȧ* *ȧχ*

It is like what?



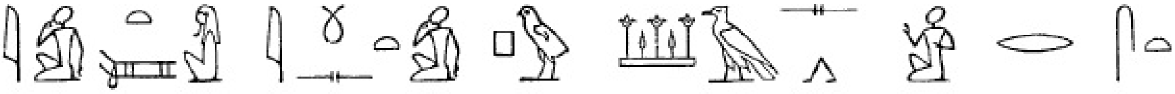
Ȧuθu *mȧ* *ȧχ*

Authu is like what? *I. e.*, "What sort of a place is Authu?"

3. 

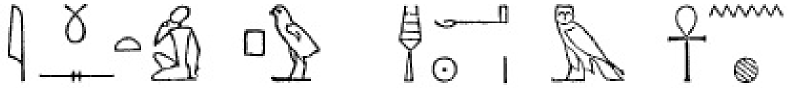
nimā *meṭet* *emmā* - *t*

Who hath had word with thee?

4. 

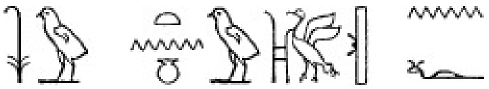
ȧ *Tem* *ȧśeset* *pu* *śas* - *ȧ* *er* *set*

Hail Tmu, what is it which I have come into it? *I. e.*, "What manner of place is this into which I have come?"



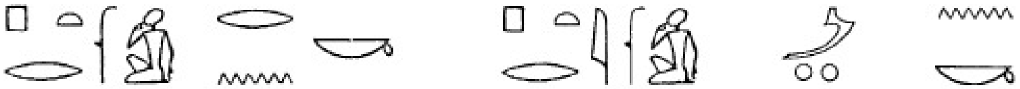
àšeset *pu* *āḥā* *em* *ānχ*

What is [my] duration of life? *I. e.*, "How long shall I live?"

5. 

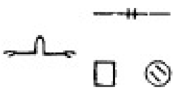
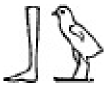
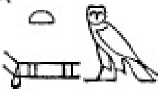
su *tennu* - *nef*

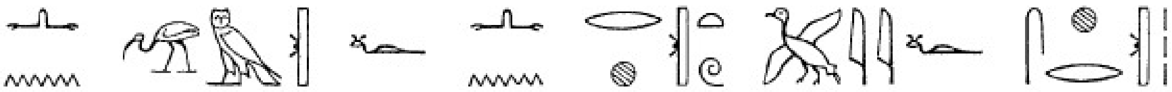
He, where is he?

6. 

petrà *ren* - *k* *petrà* *maa* - *nek*

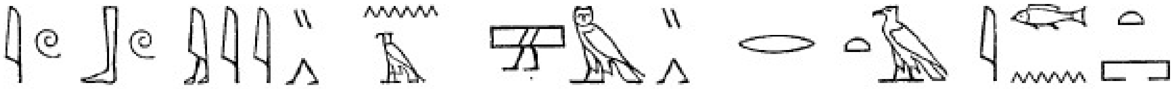
What is thy name? What didst thou see?

Negative particles are :— or *àn* "not"  *àn sep* "at no time",  *bu* "not", *ben* "not",  *tem* "not", or "so that not", *àm* "not". The following examples show their use :—

1. 

àn *qem* - *f* *àn* *reχ-tu* *paif* *seχeru*

Not found he [it]. Not is known his pattern.

2. 

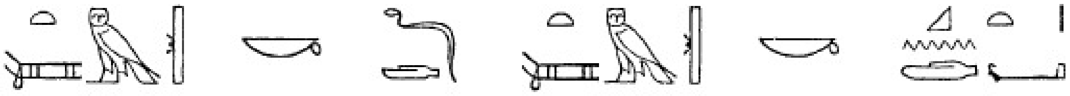
àu *bu* *i* *na* *šemi* *er* *ta* *ànt*

Not came the travellers to the valley.

3.

ben *ȧu-ȧ* *er* *ṭāt* *per - f* *em* *re-ȧ*

Not am I for letting come forth it from my mouth.

4. 

tem - k *t'eṭ* *tem - k* *qenṭet*

Not do thou speak. Not do thou rage.

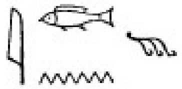
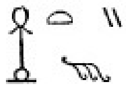
5.

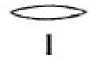
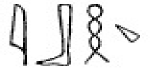
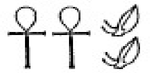
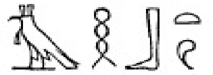
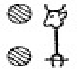
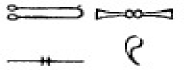
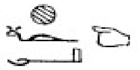
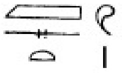
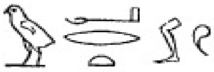
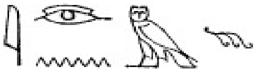
ȧm - k *ḥems* *ȧu* *kai* *āḥā*

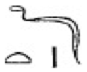
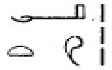
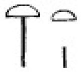
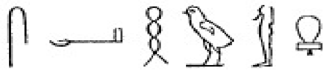
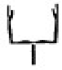
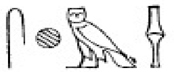
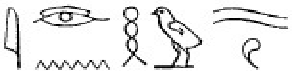
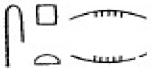
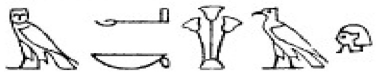
Not do thou sit being another standing up.

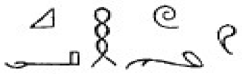
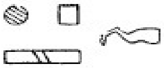
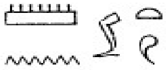
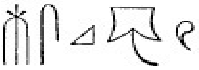
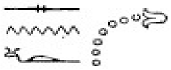
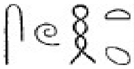
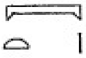
LIST OF WORDS.

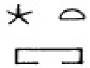
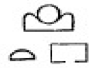
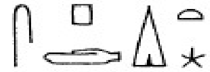
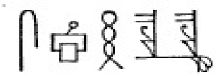
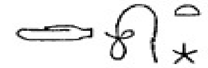
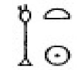
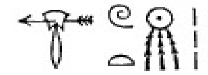
The following common words should be learnt by heart; this can best be done by writing out a few of them daily.

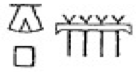
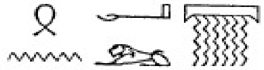
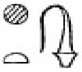
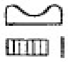
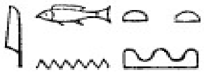
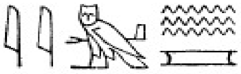
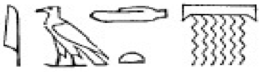
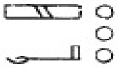
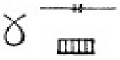
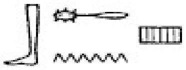
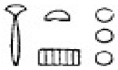
	ṭep	head
	*ȧn*	hair
	ḥenkset	hair
	*ṡenti*	hair

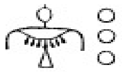
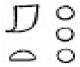
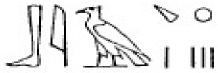
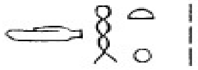
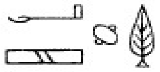
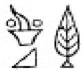
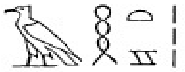
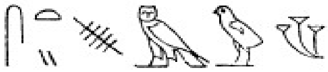
	fenṭ	nose
	*re*	mouth
	*ȧbeḥ*	tooth
	nes	tongue
	*ānχui*	the two ears
	ťeru	skull
	*neḥebet*	neck
	*χeχ*	neck
	*θes*	vertebrae
	erment	arm, shoulder
	ā	fore-arm
	*χefā*	fist
	ṡenbet	body
	at	back
	menṭ	breast
	ȧb	heart
	*maāset*	liver
	χat	belly
	mast	thigh
	*uārt*	thigh
	reṭ	foot and leg
	*ȧnem*	skin

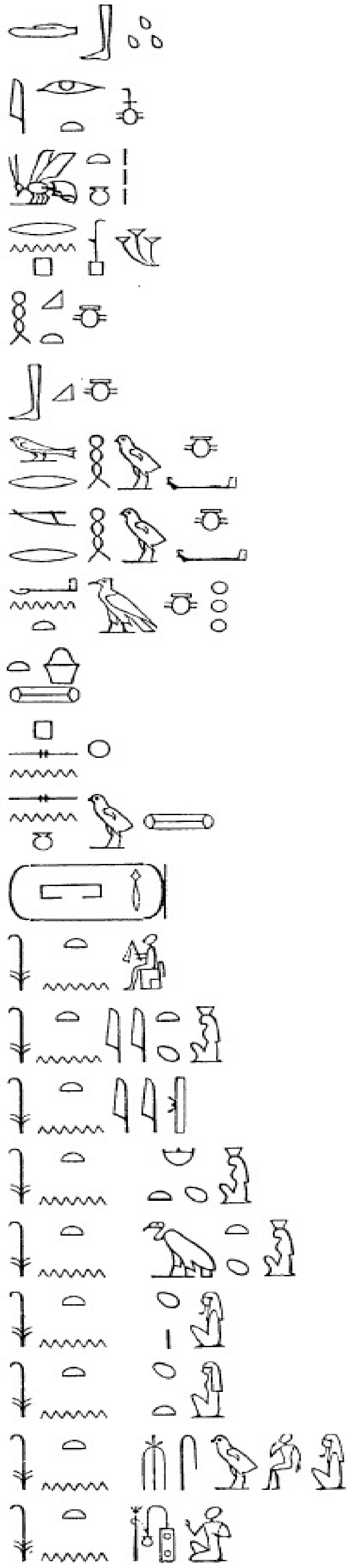
	*t'et*	body
	ḥāu	flesh, members
	*āt*	limbs
	ba	soul
	*χaïbit*	shade, shadow
	*sāḥu*	the spiritual body
	*ka*	double, genius
	χu	intelligence
	*seχem*	form, image
	qes	bone
	ren	name
	ḥrȧ	face
	ṭehen	forehead
	*ȧnḥu*	eyebrow
	maat	eye
	śerȧti	the two nostrils
	*septi*	the two lips
	ārti	the two jaws
	ȧnā	chin
	mest'er	ear
	ḥenḳeḳ	throat
	*mākḥa*	back of the head

	*qāḥu*	shoulder
	qeb	elbow
	ṭet	hand
	t́ebā	finger
	χat	corpse
	pesṭ	backbone
	ḥāt	heart
	ḥetet	lungs
	besek	intestines
	peḥti	back
	sa	back
	*χepeś*	thigh
	*ment*	leg
	sebeq	foot and ankle
	*mesq*	skin
	ȧf	flesh
	*snef*	blood
	*suḥt*	egg
	χer	voice
	*pet*	heaven, sky
	ta	earth
	taui	the two lands (*i. e.*, north and south)

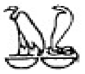
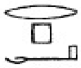
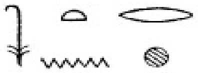
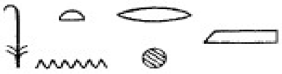
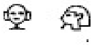
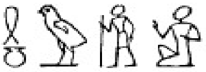
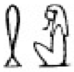
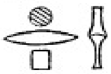
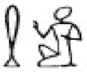
	taiu	world, universe
	*ṭuat*	underworld
	Rā	sun
	Ȧāḥ	moon
	*χut*	horizon
	seḃ	star
	χabes	star, luminary
	*sepṭet*	Sothis (Sirius)
	*saḥ*	Orion
	χepeś	Great Bear
	hru	day
	ḳerḥ	night
	*ṭuat*	daybreak
	māśer	evening
	ḥeť ta	dawn
	*ḥeťet*	light
	*saṭut*	rays of light
	ḥeťut	light, sunshine
	maāu	rays of light
	seśep	brilliance
	kekiu	darkness
	ḥai	rain

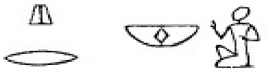
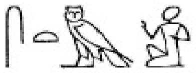
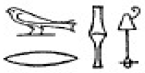
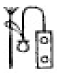
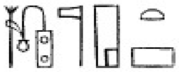
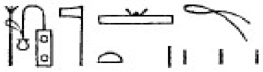
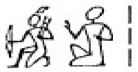
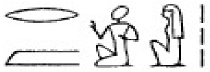
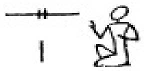
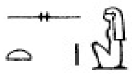
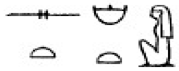
	*ḳep*	rain flood
	*śenār*	tempest
	mu	water
	nebȧt	fire
	rekḥu	fire, heat
	*χet*	fire
	*ṭu*	mountain
	*ȧntet*	valley
	*imā*	sea
	ȧtur	river
	*ȧaṭet*	dew
	*śā*	sand
	ȧner	stone
	mat	granite
	reṭ	sandstone
	*śes*	alabaster
	*beχan*	porphyry
	māfek	turquoise
	χesbeṭ	lapis-lazuli
	*uaṭet*	mother-of-emerald
	sehert	cornelian
	nub	gold

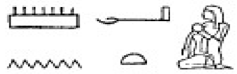
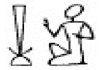
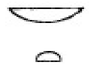
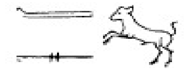
	*ḥet'*	silver
	uasm, smu	electrum (?)
	*χemt*	copper
	*bȧa*	iron
	*ṭeḥt*	lead
	χet	wood, stick
	χet	tree
	śennu	hard wood tree
	nehat	sycamore
	*āś*	cedar
	*baq*	olive tree
	ṭebaȧa	fig tree
	ȧarer	vine
	*aḥet*	field
	benrȧ	date palm
	beti	barley
	peru	wheat, grain
	neprȧ	grain
	*s[ti]mu*	vegetables, herbs
	ȧrp	wine
	ȧarer	grapes
	benrȧ	dates

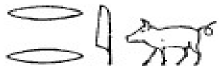
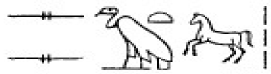
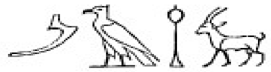
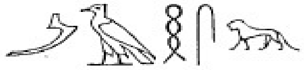
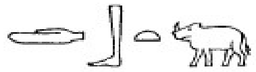
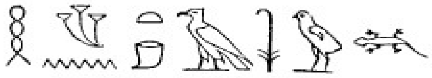
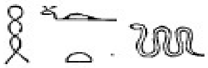
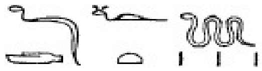


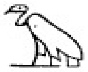
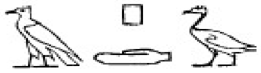
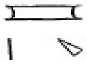
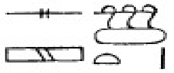
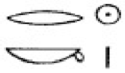
ṭeb	figs
ȧrt	milk
net (*bȧt*)	honey
renp	young plant, flower
ḥeqt	beer
beq	oil
urḥu	unguent
merḥu	unguent
ānta	perfume
ta	bread
pesen	cake
sennu	cake
per āa	Pharaoh
suten	king
sutenit	queen
suteni	royalty
suten ḥemt	royal wife
suten mut	royal mother
suten sa	royal son (prince)
suten sat	royal daughter (princess)
suten mesu	royal child
suten ān	royal scribe

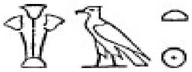
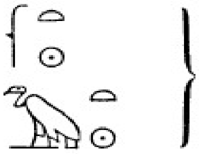
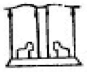
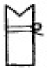
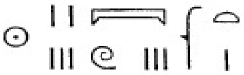
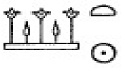
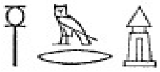
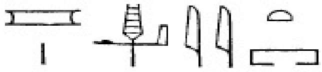
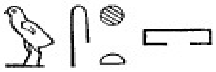
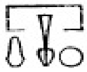
	ȧθi	prince
	suten net (bȧt)	King of the South and North
	. . . .	lord of crowns
	ur	prefect, nobleman
	*erpā*	hereditary prince
	ḥā	a title of very high rank
	t'at	general
	smer uāti	a title of high rank
	*suten reχ*	royal kinsman
	*suten reχ maā*	real royal kinsman
	*ḥer ṭep*	chief
	ḥer ṭep āa	great chief
	mer	governor
	*śennu*	royal attendant
	sāḥ	noble
	*ḥen*	majesty
	*χerp*	prefect
	*ḥen*	servant
	ḥent	servant (female)
	neter ḥen	minister, prophet
	neter ȧtf	divine father
	āb	libationer

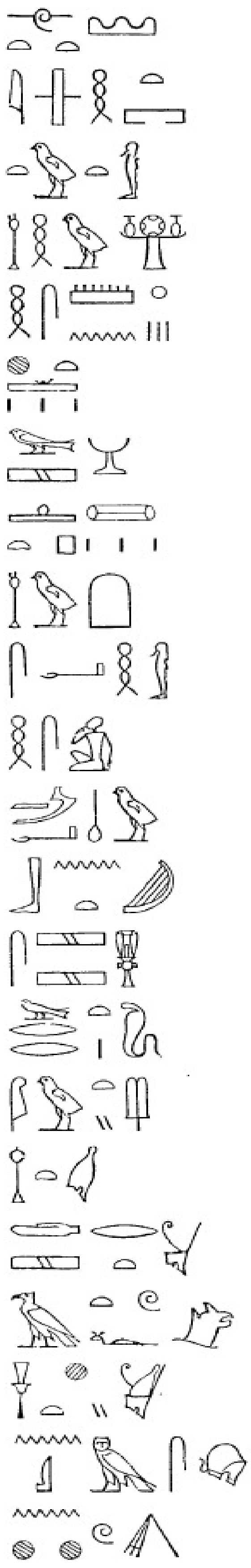
	*χer ḥeb*	he that hath the book (*i. e.*, the reader)
	χer ḥeb ṭep	the chief reader
	sem	name of a priest
	*setem*	
	*ur χerp ḥem*	title of the high priest of Memphis
	*ān*	scribe
	*ān neter ḥet*	scribe of the temple
	*ān neter šāt*	scribe of holy books
	ḥer	chief, president
	*menfit* (*māša*)	soldiers (rank and file)
	qen	soldiers picked for bravery
	*rem*[*θ*]	men and women
	re[*m*]*θ*	
	tememu	mortals
	reχit	men and women
	pāt	ancestor, noble
	ḥememu	mankind
	ḥrâu nebu	all faces (*i. e.*, mankind)
	*sa*	person
	*sat*	person (fem.)
	*sat ḥemt*	woman
	ḥemt	woman

	mut	mother
	*menāt*	nurse
	sa	son
	sat	daughter
	*sen*	brother
	sent	sister
	semsu	firstborn
	āu	heir
	mesu	child
	neb	lord
	*nebt*	lady
	θesemu	greyhound
	maau	cat
	uher	dog, jackal
	āu	dog
	unś	wolf
	sȧbi	jackal
	pennu	mouse *or* rat
	ka	bull
	ȧua	ox
	ȧḥ	cow, ox
	*beḥes*	calf

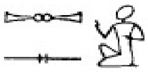
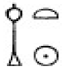
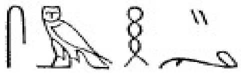
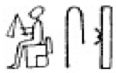
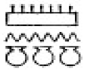
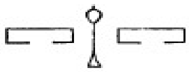
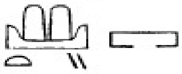
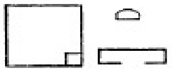
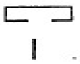
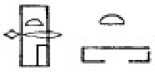
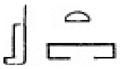
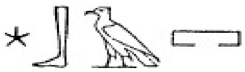
	*rerȧ*	pig
	ser	ram, sheep
	āa	ass
	ḥetrȧ	horse
	*sesemut*	horses
	*maḥeť*	antelope
	*maḥes*	lion
	ȧbi	panther
	*ṭebt*	hippopotamus
	ābu	elephant
	bȧḥes	wild animals
	āut	quadrupeds
	emsuḥ	crocodile
	*ḥentasu*	lizard
	ťart	scorpion
	χeper	beetle
	ārā	uraeus
	fenṭ	worm
	*ḥeft*	snake
	*ťeṭfet*	creeping things
	pi	flea
	aāăni	ape

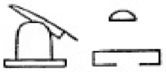
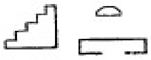
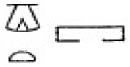
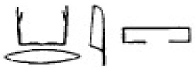
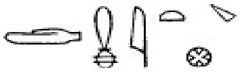
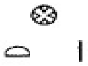
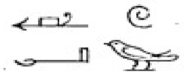
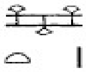
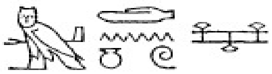
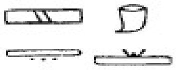
	habu	ibis
	bȧk	hawk
	śent	heron
	*śeta*	vulture
	*apṭ*	duck, goose
	ment	pigeon
	bennu	phoenix (?)
	smen	goose
	pai	birds
	remu	fish
	χepanen	fish
	śe	pool
	*mer*	lake, pool
	*seśet*	nest
	babat	hole of an animal
	ur	great, exceedingly
	neťeset	little
	neb	all, every
	āśt	many
	āāa	great
	trȧ	season
	*rek*	period, time

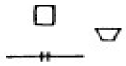
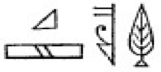
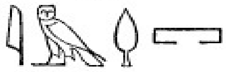
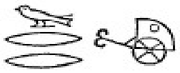
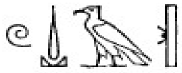
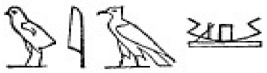
	unnet	hour, season
	*ḥat*	second
	at	minute
	àbeṭ	month
	*renpit*	year
	*seṭ*	period of 30 years
	*ḥen*	period of 60 years
	ḥeḥ	millions of years
	ťetta	everlastingness
	*hru ṭuau ḥeru renpit*	the 5 epagomenal days
	*śat*	period of sowing
	pert	period of growing (*i. e.*, winter)
	śemut	period of inundation (*i. e.*, summer)
	χer	cemetery
	*mer*	pyramid tomb
	àsit	tomb
	*māḥāit*	sepulchre
	*useχt*	hall, part of a tomb
	uti	coffin
	ṭebu	sarcophagus
	*perχeru*	funeral offerings

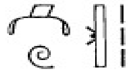
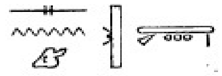
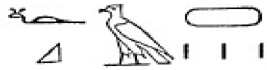
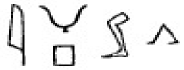
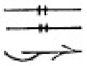
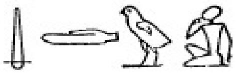
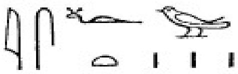
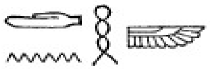


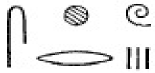
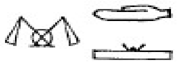
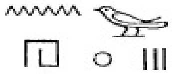
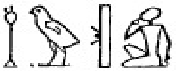
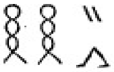
statet	passage in the tomb
àmḥet	hall of the tomb
tut	statue, image
uṭḥu	altar, table
ḥesmen	natron
χet	things, furniture, wealth
urś	pillow
ḥetepu	funeral offerings
utu	tablet, stele
sāḥ	mummy
ḥes	singer, mourner
maāχeru	triumphant, victorious
bent	harp
seśeś	sistrum
ureret	name of a crown
śuti	plumes
ḥeṭ'et	white crown
ṭeśert	red crown
atfu	the *atef* crown
seχti	the double crown
nemmes	the *nemmes* crown
neχeχu	whip

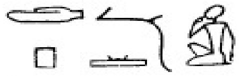
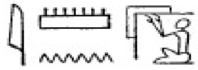
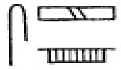
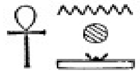
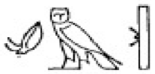
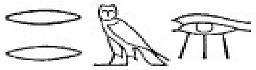
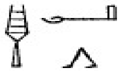
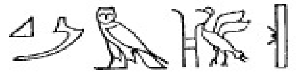
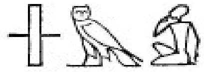
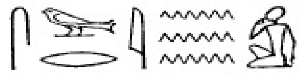
	*θes*	a captain
	qem	black
	*ḥeťeť*	white
	ṭešer	red
	χesbeṭ	blue (of lapis-lazuli)
	unemi	right hand
	*semeḥi*	left hand
	*šeps*	venerable, sacred
	ȧmaχ	revered
	mert	beloved, friend
	nefer	good, happy
	neťem	pleasant, happy
	benrȧ	sweet
	maā	what is right and true
	*menu*	monuments
	*peru ḥeť*	treasury
	*šenti*	granary
	*ḥet*	temple
	*per*	house
	*ḥet āat*	palace, great house
	*ȧuset*	place, seat
	*sba*	door, doorway

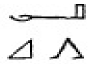
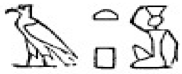
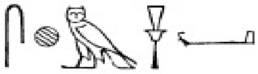
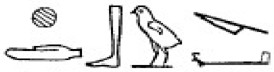
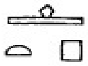
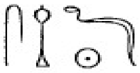
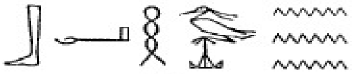
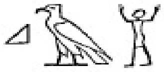
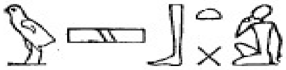
	āāui	folding door
	sebχet	large doors, pylons
	*nemmat*	block of punishment
	*χet*	staircase
	teχennu	obelisk
	*nest*	throne
	*karȧ*	shrine
	*ṭemȧt*	village
	*nut*	city
	ťerȧu	bounds, limits
	enti	things which do exist
	unenet	things which shall exist
	uā	one, only
	*uāu*	alone
	*uat*	way
	*māṭennu*	road, way
	mesťemut	eye paint
	maa-ḥrȧ	seer of the face (*i. e.*, mirror)
	sešen	lily
	*šeta*	secret, hidden
	šāt	book
	ťamā	roll of papyrus

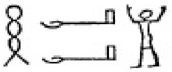
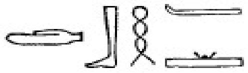
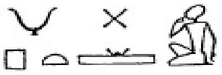
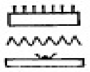
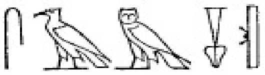
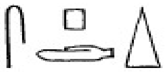
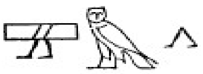
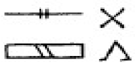
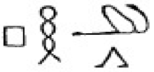
	mesθȧ	writing palette
	*pes*	ink-jar
	*qeś*	writing reed
	ānχ	life
	mit	death
	χeft	enemy
	χakāb	rebel, coward
	*ȧm*	camp
	pet	bow
	śemert	
	ābau	arrow, bolt
	*urer*	chariot
	sebȧu	fiend
	senb	health
	*uťa*	strength
	*uȧa*	boat
	sektet	morning boat of the sun
	āṭeṭ	evening boat of the sun
	ḥemi	rudder
	ḥeqer	hunger
	ȧb	thirst
	sam ta	union with the earth, *i. e.*, funeral

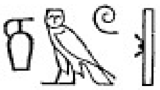
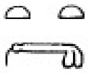
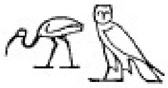
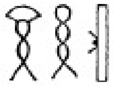
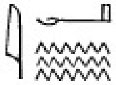
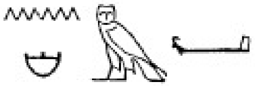
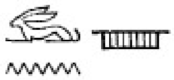
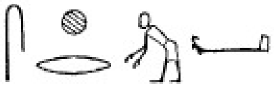
	àneť ḥrà-k	hail to thee!
	àau	adoration
	peḥti	strength
	śefit	might, terror
	*āu*	joy, gladness
	*sen ta*	adoration
	àn	not
	ben	not
	àt	destitute
	sebtet	wall
	*feqa*	reward, wages
	seqer	prisoner
	ḥeb	festival
	uṭen	offering
	*àp*	messenger, envoy
	ànnu	offerings, tribute
	*ses*	bolt of a door
	*meṭu*	a word, thing
	betau	bad, wickedness
	*àsfet*	faults, sins
	*ṭenḥ*	wing
	uteb	furrow, water-course

	neχt	might, victory
	usr	to be strong
	sfenṭ	knife
	nemmat	footsteps
	χāu	crowns
	χeru	terrestrial beings
	ḥeru	celestial beings
	*seχeru*	plans, schemes
	t'efau	funeral meals
	χert	things, provisions
	*ṭemṭ*	all
	χai	defeat
	*neh*	few
	χesef	to meet, to repulse
	*utu*	to command
	sa	to know
	ṭer	to destroy
	χāā	to rise, be crowned
	senṭ	to fear
	uaś	to adore
	*ḥeḥi*	to seek
	χaā	to leave

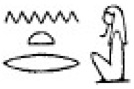
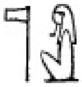
	seb	to pass
	*ṭep*	to taste
	*ȧmen*	to hide, be hidden
	qet	to build
	*seś*	to open
	*ānχ*	to live
	mit	to die
	maa	to see
	*setem*	to hear
	*rerem*	to weep
	t́eṭ	to say, speak
	mer	to love
	mesťeṭ	to hate
	*āḥā*	to stand
	ḥems	to sit
	sťer	to lie down
	χeper	to become
	ȧru	to make
	*qemam*	to create
	*ȧm*	to eat
	*surȧ*	to drink
	θetet	to carry off

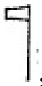
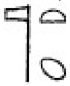
	*āq*	to go in
	per	to come out
	sper	to set out
	i	to come
	*atep*	to load oneself
	fa	to bear, to carry
	urš	to pass the day
	*seχem*	to gain the mastery
	ābau	to fight
	sma	to slay, kill
	*χeṭbu*	to slay
	uben	to rise (of the sun)
	*ḥetep*	to set
	pesṭ	to shine
	*seḥeṭ'*	to illumine
	*bāḥ*	to overflow, to flood
	θes	to lift up
	*qa*	to be high
	χeṭ	to float down stream
	χent	to sail up stream
	*ušebt*	to answer
	beṭeš	to be weak, feeble

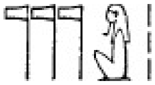
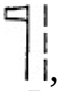
	*ḥāā*	to rejoice
	ṭuau	to praise
	smȧ	to announce
	ṭā	to give
	*ṭebḥ*	to pray, entreat
	*ȧpt*	to announce
	*men*	to stablish, to abide
	*sam*	to unite
	*sepṭ*	to provide, prepare
	āper	to be provided with
	peṭ	to stretch
	pai	to fly
	peḥrer	to run
	šes	to follow
	seχseχ	to flee
	hab	to send
	*šem* (*māšem*)	to walk, to travel
	ťa	to set out
	sen	to pass
	*seš*	to go, to pass by, to go in
	*peḥ*	to attain, to arrive
	sau	to watch, to guard

	*χnemu*	to join to
	χent	to sail up stream
	mās	to bring
	*tut*	to engender
	mes	to bear children
	*qem*	to find
	meḥ	to fill
	*uaḥ*	to place
	*āā*	to wash
	*neḥem*	to save, to carry off
	*un*	to open
	*seχer*	to overthrow

Gods and Goddesses.

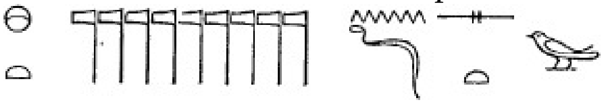
 *neter*, or , or , God

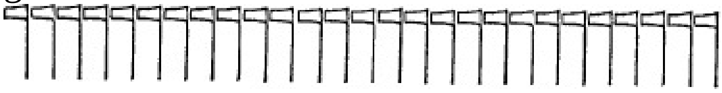
, or *neter* god  *netert* goddess

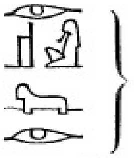
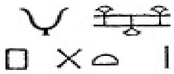
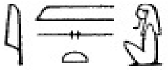
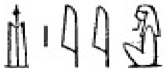
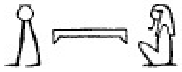
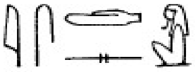
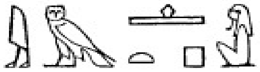
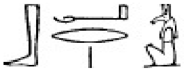
, or, , or , or , or *neteru* gods

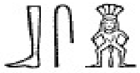
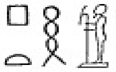
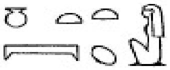
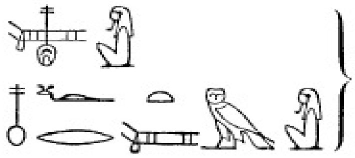
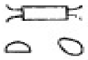
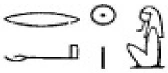
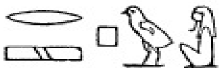
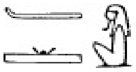
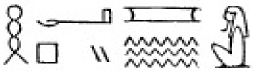
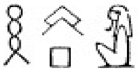
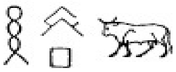
neterit goodesses *paut neteru* company of the gods

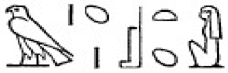
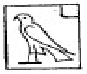
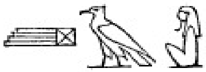
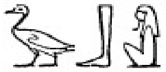
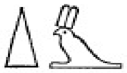
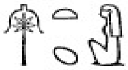
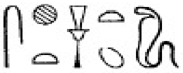
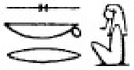
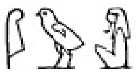
paut neteru ā great company of the gods

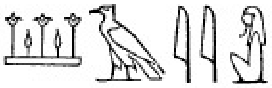
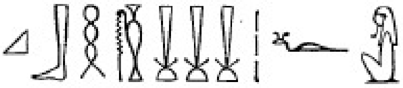
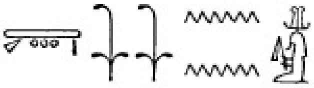
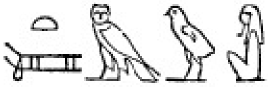
 *paut neteru net'eset* little company of the gods

 the triple company of the gods

	*Ȧusȧr*	Osiris
	Ȧuset	Isis
	*Ȧp-uat*	Ȧp-uat
	Ȧmen	Ȧmen (Ammon)
	Ȧmen-Rā	Ȧmen-Rā
	Ȧmsu or *Min*	Ȧmsu, Min, Khem
	Ȧmsu-Ȧmen	Ȧmsu-Ȧmen
	*Ȧmset*	Ȧmset
	*Ȧni*	Ȧni
	Ānθȧt	Anata
	Ȧnpu	Anubis
	*Ȧn-ḥeru*	Ȧn-ḥeru
	Ānqet	Ānqet
	Ȧtmu	Ȧtmu (Tmu)
	*Ȧsṭes*	Ȧsṭes
	Iusāaset	Iusāaset
	*I-em-ḥetep*	Imouthis
	Un-nefer	Un-nefer
	Uaťet	Uatchet
	Baba	Baba
	*Bār*	Bār (Baal)

	*Bes*	Bes
	*Ptaḥ*	Ptaḥ
	Ptaḥ-Seker-Ȧusȧr	Ptah-Socharis-Osiris
	Maāt	Maāt
	Menθu	Menthu
	Meḥ-urt	Meḥurt
	Mesχenet	Meṣkhenet
	Mut	Mut
	Nu	Nu
	*Nut*	Nut
	Neb-er-t̔er	Neb-er-tcher
	Nebt-ḥet	Nephthys
	*Nefer-Tmu*	Nefer-Tmu
	*Nit*	Neith
	*Rā*	Rā
	Renenet	Renenet
	*Reśpu*	Reshpu
	*Ḥu*	Ḥu
	*Ḥāpi*	The Nile
	*Ḥāpi*	Ḥāpi
	*Ḥāpi*	Apis

	Ḥeruur	Horus the elder (Aroeris)
	*Ḥeru-sa-Ȧuset*	Horus, son of Isis (Harsiesi)
	Ḥeru-pa-χarṭ	Horus the child (Harpocrates)
	Ḥeru-maati	Horus of the two eyes
	Ḥeru-χenti-ȧn-maa	Horus dwelling in darkness
	Ḥeru-χenti-Seχem	Horus of Sekhem
	*Ḥet-ḥert*	Hathor
	χnemu	Khnemu
	χensu	Khensu
	χensu-nefer-ḥetep	Khensu-nefer-ḥetep
	*Sa*	Sa
	*Seb*	Seb
	Sebek	Sebek
	*Sept*	Sept
	*Sefeχet*	Sefekhet
	Serqet	Serqet
	*Seχetet*	Sekhet
	*Seker*	Socharis
	Set	Set or Sut
	Sati	Sati
	Suteχ	Sutekh
	*Śu*	Shu

	*Śai*	Shai
	*Qebḥ-sennu-f*	Qebḥ-sennu-f
	Ta-urt	Thoueris
	*Tanen*	Tanen
	Ta-tenen	Tatenen
	Ṭua-māut-f	Ṭuamāutef
	*Tmu*	Tmu
	Teḥuti	Thoth
	Tefnet	Tefnet

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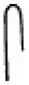
[1] *Vir.*, *i*, *m*, *n*, *p*, *f*, *t*.

[2] *vir.*, , and  which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for as some would do, we must not forget that Young assigned the value of *ke* to this sign.

[3] It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

[4] Southern Egyptian Gallery, No. 24.

[5] This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B.

No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 984.

[6]The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen’s *Egypt’s Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 deter minatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171 —193.

[7]For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

[8]For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B.C. at the end of the book; Hess, *Der Demotische Roman von Sine Ḥa-m-us*, Leipzig, 1888, pp. 190—205.

[9] For proofs of this statement see J. de Rougé, *Mémoire sur l’origine Égyptienne de l’Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10; Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romanies*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

[10]Among recent contributions to Egyptian phonology the following should be consulted : Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch*. Bd. XLVI.ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid*. ss. 709—730).

[11]The beginner will find Steindorff’s *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

[12]The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*, ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ *ῡ*, ϣ *sh*, ϥ *f*, ϧ *ḫ*, ϩ *h*, ϫ *dj*, ϭ *tch*, ϯ *ti*.

TEXTS

WITH INTERLINEAR TRANSLITERATION

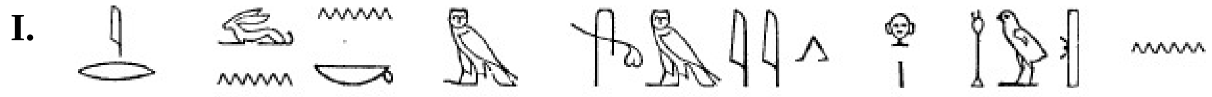
AND WORD FOR WORD TRANSLATION

EXTRACTS FROM THE PRISSE PAPYRUS.

Maxims of Kaqemna and Ptaḥ-ḥetep.

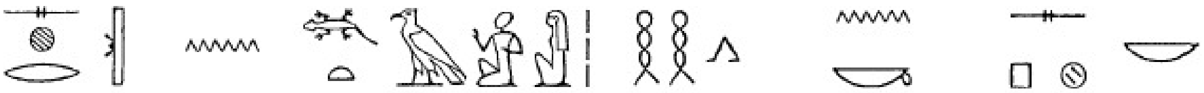
[IIIrd and Vth dynasties.]

I.



ȧr un - nek em semi ḥer utu en

If thou hast become a leader to direct the

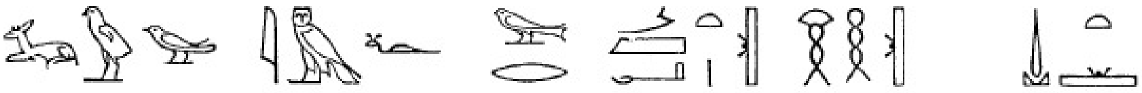


seχer en āśta ḥeḥ - nek sep neb

condition *or* welfare of the multitude follow thou after at time every

menχ er unt seχer - k ȧn

a gracious bearing, so that may be thy behaviour without

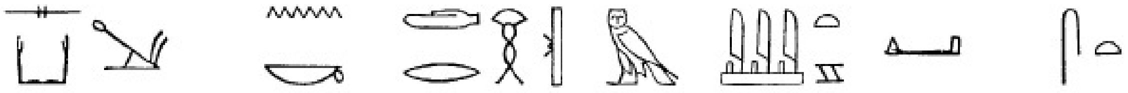


āu ȧm-f ur maāt uaḥ t́at

harshness in it. Great is right, stablished and mighty,

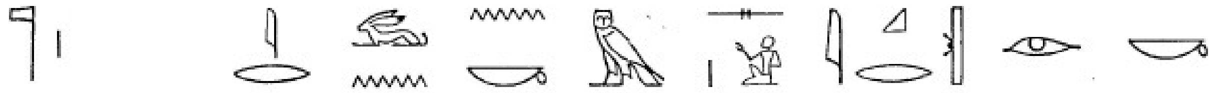
ȧn χenent t́er rek Ȧusȧr ȧr

and never hath been shaken since the time of Osiris.[1] **II.** If



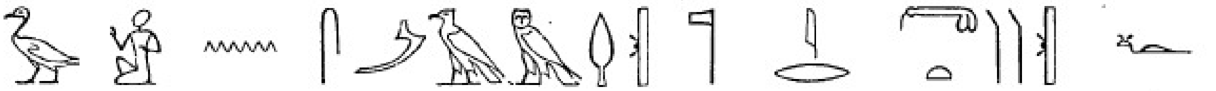
seka - nek ṭer em seχet ṭā set

plough-land is to thee gather in the field what hath given



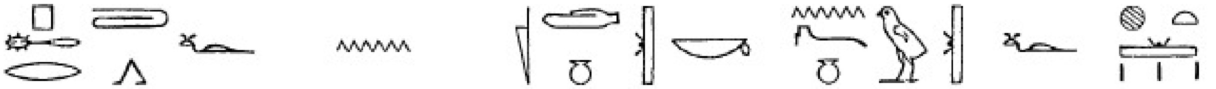
neter *ȧr* *un - nek* *em* *sa* *ȧqer* *ȧri - k*

God.[2] **III.** If thou wouldst be a man perfect make thou



sa *en* *semam* *neter* *ȧr* *met - f*

[thy] son to please God. If he directeth straight

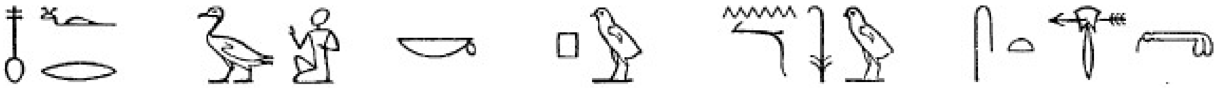


peχar-f *en* *qeṭ - k* *ennu - f* *χet-*

his course according to thy example, and he dealeth in thy

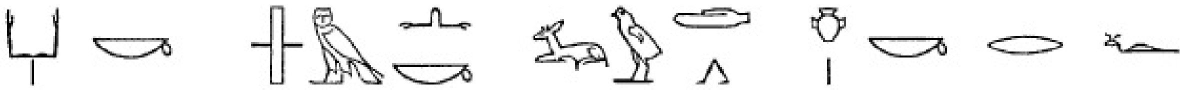
k *er* *ȧuset* *ȧri* *ȧri - nef* *bu* *neb*

affairs in the place belonging thereto, do unto him thing every
or way



nefer *sa - k* *pu* *nesu* *set*

good, for thy son is he belonging unto the seed



ka - k *ȧm-k* *āuṭ* *ȧb-k* *er - f*

of thy person. Do not thou remove thy heart from him,

ȧu *metu* *ȧri* *senθi* *ȧr*

[for it] is [thy] seed [which] maketh appeal [to thee].[3] **IV.** If thou

ȧqer - k ḳer - k per - k mer - k ḥemt-

wouldst be perfect possess thou thy house, love thou thy

k em χen meḥ χat - s ḥebs - s

wife without defect. Fill her belly, clothe her,

peχaret pu ent ḥāu - s merḥet - s

the medicines (?) are [these] of her members. Anoint her,

āu ȧb - s trȧ en unnet - k aḥet

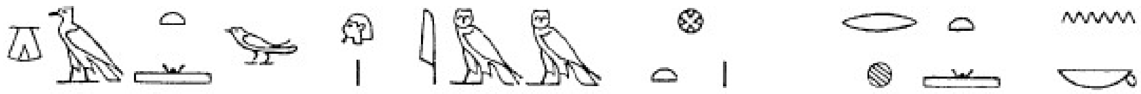
gladden her heart [during] the time of thy existence. A field

pu χut en neb - s ȧr āāa - k

is she creditable to her lord.[4] **V.** If thou hast become

emχet neťesu - k ȧri - k χet emχet

great after thou wast lowly, and hast gotten wealth after



ḳat ṭep ȧmm nut reχt - nek

poverty, [being] head in the city, take heed that thou dost

em sešau χepert - nek χentu em

not turn to [thy] profit thy having attained dominion; let not

kefa āb-k ḥer āḥā - k χeper-

be hardened thy heart through thy elevation (?), for thou hast

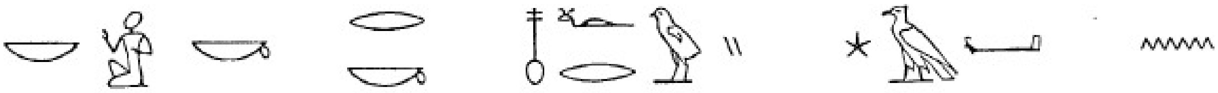
nek mer sepṭ neter

become [only] the steward of the goods of God.[5]

VI.

āri ṭeṭet

Perform the command



neb - k er-ek nefer-ui sba en

of thy lord to thee. Doubly good is the instruction of

ātf - f per - nef ām - f χent

his (*i. e.*, a man's) father [for] he hath come forth from him from

ḥāu - f ṭeṭ - nef nef āu - f em χat er

his body. [What] he saith to him let it be within [him] to

āu ur ȧrit - nef er ťeṭet - nef

its fulness greatest, let him do more than his words.

māk sa nefer en ṭāṭā neter rā

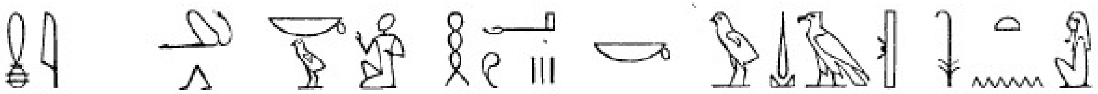
Verily a son good [is] of the gifts of God, [he] doeth

ḥau ťeṭet - nef χer neb - f ȧri - f

over and above [what] he hath said. Before his lord he doeth right

maā ȧri en ȧb - f er nemtet - f

and truth, and worketh his heart in his steps.



mȧ peḥ - kuȧ ḥāu - k uťa suten

In this manner have I arrived. Thy limbs will be sound, the king

ḥetep em χepert nebt θet - k renput

will be satisfied with [thy] doings all, thou wilt gain years

em ānχ ȧn ŝer ȧrit - nȧ ṭep ta

of life without diminution. I have passed upon earth.

θet - nȧ renput C + X em ānχ en ṭāṭā en

I have gained years 110 of life, for bestowed the

suten ḥest χent tepu - āui

king [upon me] favours above those who were before [me],

mā ȧrit maāt en suten er ȧuset

for [I was] working right and truth for the king unto the place

ȧmaχ[1] *iu - f pu ḥāt - f er*

of felicity. (*i. e.*, the tomb). It has gone out [from] its beginning to (*I. e.*, here endeth the book)

peḥ - f mā qemiu em ān ȧr

its end, even as it is found in writing.678 **VII.** If

enti nebt em ān ḥer pa šeftu

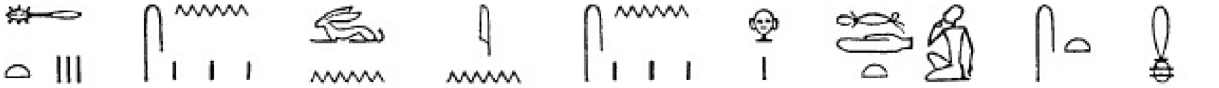
every thing which is in writing upon this book

setem - set mā ṭeṭ-ȧ set em sen ḥau

be heard it *or* obeyed as I have said it, {and the listeners} advance to add

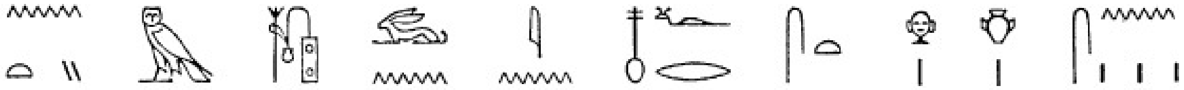
ḥer *śaat* *un* *ȧn* *sen* *ḥer* *erṭāt* *set* *ḥer*

unto good counsels, and they are for placing it in



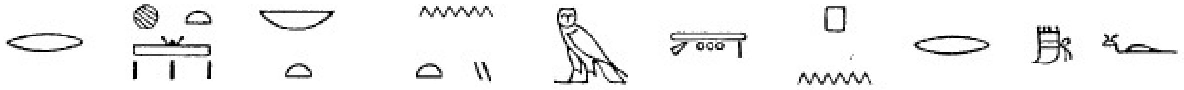
χat - *sen* *un* *ȧn* *sen* *ḥer* *seśeṭet* *set* *mȧ*

themselves, and they are for reciting it according



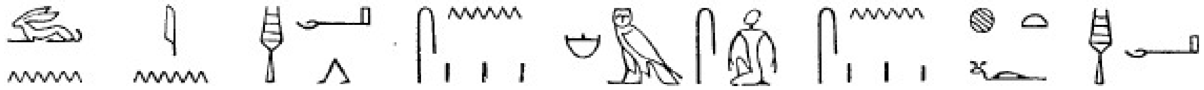
enti *em* *ān* *un* *ȧn* *nefer* *set* *ḥer* *ȧb* - *sen*

to what is in writing, shall good be it to their hearts



er *χet* *nebt* *enti* *em* *ta* *pen* *er* *ṭer* - *f*

more than thing any which is in earth this to the whole of it,



un *ȧn* *āḥā* - *sen* *ḥems* - *sen* *χeft* *āḥā*

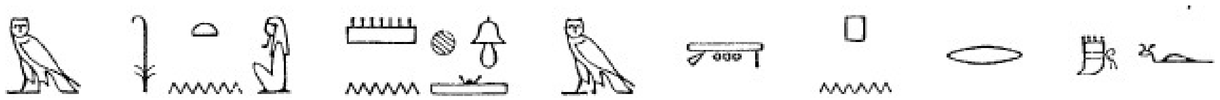
[whether] they stand [or whether] they sit. Then

en *ḥen* *en* *suten net* (or *bȧt*) *Ḥunȧ* *menȧ* - *nef*

the Majesty of the King of the North and South, Ḥunȧ, died, and

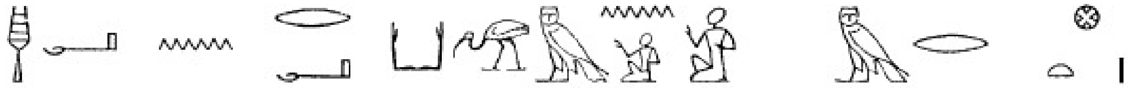
āḥā *en* *seāḥā* *ḥen* *en* *suten net* (or *bȧt*) *Seneferu*

arose the Majesty of {the King of the North and South} Seneferu



em suten menχ em ta pen er ṭer - f

as a king gracious in earth this to the whole of it,



āḥā en erṭā Kaqemnȧ mer nut

was given (*i. e.*, constituted) Kaqemnȧ superintendent of the town

ṭat

and governor.[9]

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[1] Plate VI., ll. 3–5.

[2] Plate VII., l. 5.

[3] Plate VII., ll. 10–13.

[4] Plate X., ll. 5.

[5] Plate XIII., ll. 6–8.

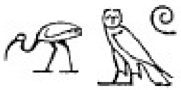
[6] Plate XIX., ll. 3–8.

[7] Plate XIX., l. 9.

[8] This is colophon. Another reads:–

iu - f pu em ḥetep mȧ pa

It hath gone out in peace according to what



qemu

was found, *i. e.*, here happily endeth an exact copy.

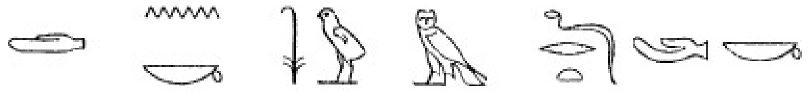
[9] Plate II., ll. 4–9.

EXTRACTS FROM THE PYRAMID TEXTS.

Pyramid of Unȧs.

[Vth dynasty.]

I.



ṭ *nek* *su* *em* *ṭert - k*

Line 3. Place thou it in thy palm.

II.

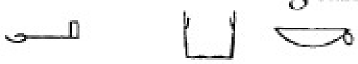
seb

4. Goeth

Ḥeru *ḥenā* *ka - f*

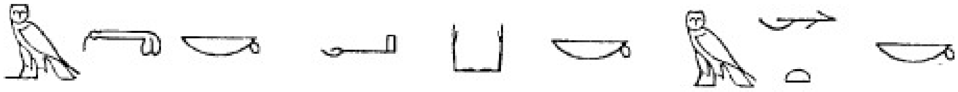
Horus with his *ka* (*i. e.*, double *or* genius).

III.



ā *ka - k*

7. The hand of thy *ka* [is]



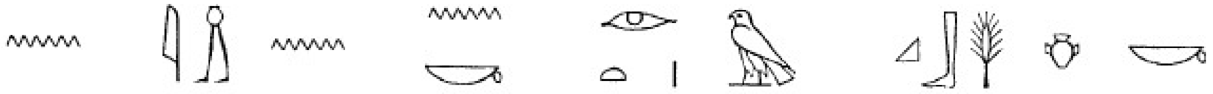
embaḥ - k *ā* *ka - k* *emχet - k*

before thee, the hand of thy *ka* [is] behind thee.

IV.

iu-

11. I have



nȧ *ȧn - nȧ* *nek* *maat* *Ḥeru* *qeb* *ȧb - k*

come, I have brought to thee the eye of Horus, refresh thy heart

χer - s *ȧn - nȧ* *nek* *s* *χer* *ṭebti - k*

with it; I have brought to thee it beneath thy sandals.

V. VI.

ȧṭep - k *ṭept - f* *χent* *neter ḥet*

14. Taste thou its taste in the divine dwellings.

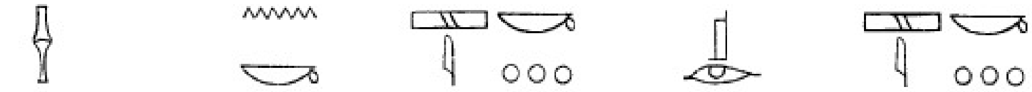
re - k

20. Thy mouth

re *en* *ḥebes* *ȧrt* *hru* *mes-f*

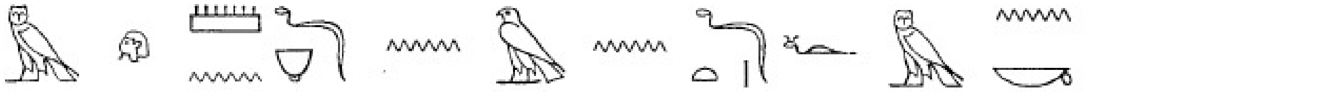
[is] the mouth of a calf of milk [on] the day of his birth.

VII.



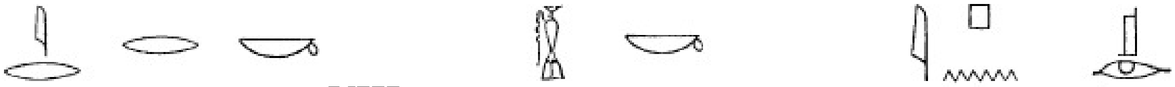
χerp - nek *śȧk* *Ȧusȧr* *śȧk*

29. Are presented to thee the nipples of Osiris, the nipples



em *ṭep* *ment'* *en* *Ḥeru* *en* *t'et - f* *[a]m - nek*

upon the breast of Horus of his body, thou seizest [them]



ȧr *re - k* VIII. *qebḥ - k* *ȧpen* *Ȧusȧr*

with thy mouth. 32. Thy libations [are] these, Osiris,

qebḥ - k *ȧpen* **IX.** *[a]m* *maati* *Ḥeru*

thy libations [are] these. 37. Grasping the two eyes of Horus,

ḥeťet *qemt* *θet - nek - sen* **X.**

the white and the black thou carriest off them.

ḥetep-

39. Make offering

nek . . . . . . **XI.**

to thee North and South.

χerp - nek *ȧbeḥu* *Ḥeru*

41. {Are presented to thee} the teeth of Horus

ḥeťu *ḥu* *re - k* **XII.**

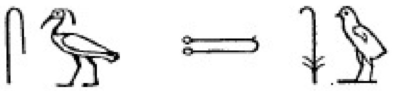
white, they furnish thy mouth.

pat - k *un - nek*

42. Thou existest, thou art.

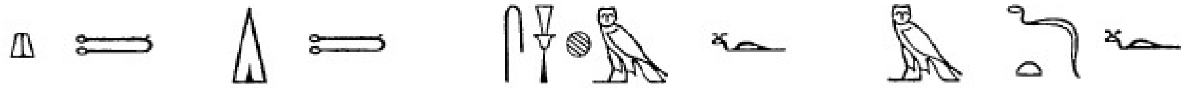
XIII. *pat* *ent* *uṭen* **XIV.**

42. A cake of offering.



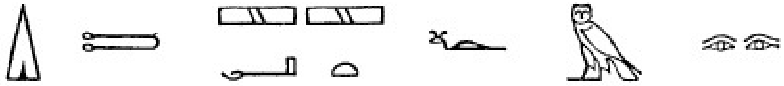
seχu - θ su

62. Make strong thou him



χer - θ ṭā - θ seχem - f em ṭ'et - f

with thyself, grant thou that he may gain power over his body.

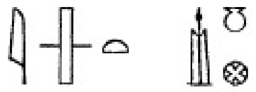


ṭā - θ šāšet - f em maati XV.

Grant thou that he may be open in his two eyes.

baqet

170. The olive tree



ȧmt Ȧnnu XVI.

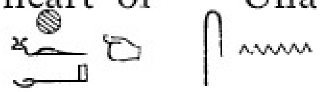
in Heliopolis.

ȧn ȧb ȧn ḥeqer - f

172. Not let thirst, not let him hunger,

ȧn sȧr ȧb en Unȧs XVII.

not let be sad the heart of Unȧs.

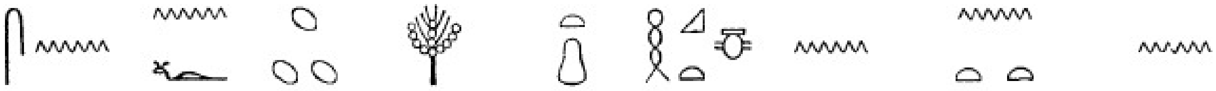


χefā - sen

176. They shall grasp

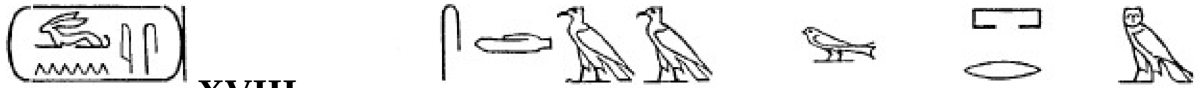
erṭā - sen - nef am - sen ṭā-

and they shall give to him [what] they have taken, they shall



sen nef peru beti ta ḥeqt en entet en

give to him wheat, barley, cakes, ale of that which [is] of



XVIII.

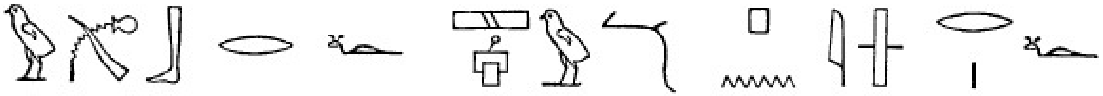
Unȧs setaa ur per em

Unȧs. 187. Trembler mighty coming out of

Ḥep Ȧp-uat per em Ȧsert

Ḥep (Nile), Ȧp-uat coming forth from Ȧsert.

XIX.



uāb re - f ṡesau pen ȧm re - f

188. Pure is his mouth [and] tongue this in his mouth.

XX.

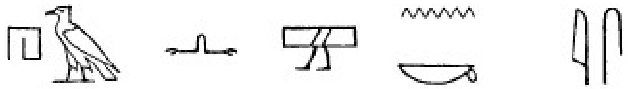
ī-nef ȧn - nef θen ta en

200. He hath come, he hath brought to you the bread which

XXI.

qemu - nef ȧm

he hath found there.



ha àn śem - nek às

206. Hail! Not hast thou gone, behold,

met - θ śem - nek ānχet ḥems ḥer χenṭ Àusàr

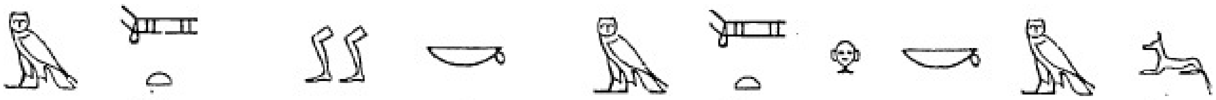
dead, thou hast gone alive to sit upon the throne of Osiris.

āāui - k em Tem menui - k em Tem

Thy arms [are] of Tem, thy shoulders [are] of Tem,

χat - k em Tem sa - k em Tem peḥ - k

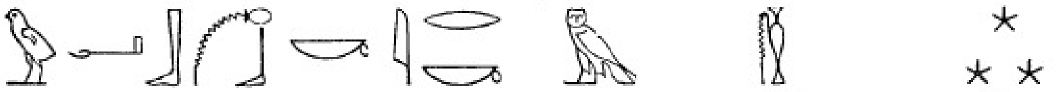
thy body [is] of Tem, thy side [is] of Tem, thy back [is]



em Tem reṭ - k em Tem ḥrà - k em Ànpu

of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.

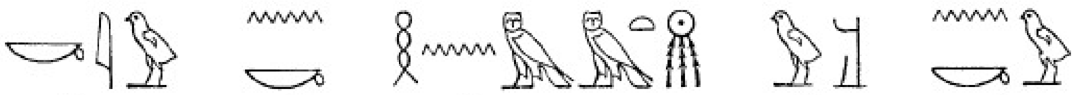
XXII.



uāb - k àrek em qebḥ sbau

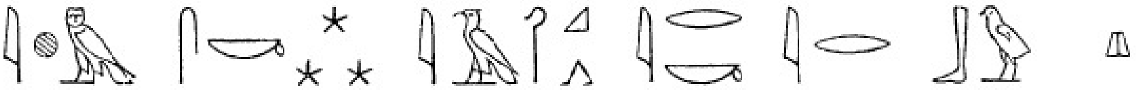
210. Thou art pure therefore with the cool water of the stars.

XXIII.



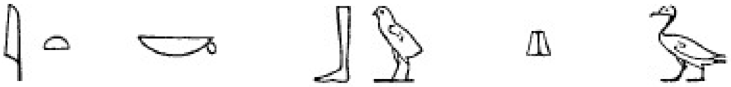
kȧu - nek ḥenmemet uθes - neku

211. Cry to thee the heavenly ones, lift thee up the



ȧχem - seku ȧaq ȧrek ȧr bu χer

never-setting stars, enter then into the place containing

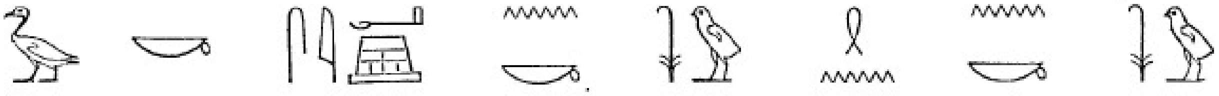


ȧt - k bu χer Seb **XXIV.**

thy father, the place containing Seb.

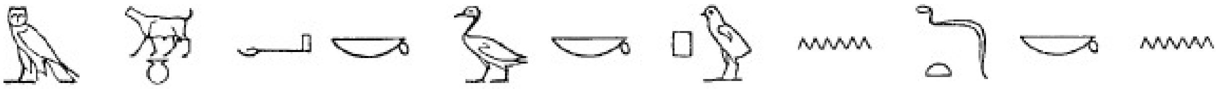
i - nek

232. Hath come to thee



sa - k sȧā - nek su šen - nek su

thy son, thou hast received him, thou hast grasped him



em χennu ā - k sa - k pu en ťet - k en

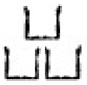
in thy hand, thy son is he of thy body for

ťetta **XXV.**

ever.

áp - f   ābu   neḥem - f   kau   neḥeb - f

233. He judgeth hearts, he punisheth *ka*'s, he subdueth



kau **XXVI.**

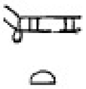
ka's.

ta - f   re - f   ṭeṭ   en   Seb

234. His bread of his mouth [is] the word of Seb

per   em   re   en   neteru **XXVII.**

coming forth from the mouth of the gods.

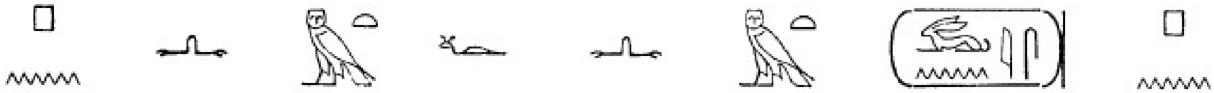


Tem

240. O Tmu,

sa - k   pu   enen   Ȧusȧr   ānχ - f   ānχ   Unȧs

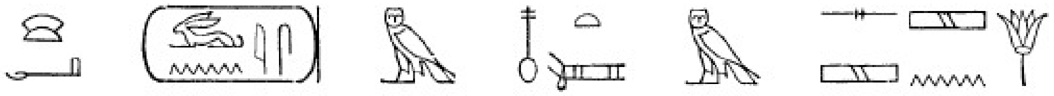
son thy is this Osiris. If he (*i.e.*, Tmu) liveth, liveth Unȧs



pen   ȧn   met - f   ȧn   met   Unȧs   pen

this; if not he dieth, not dieth Unȧs this.

XXVIII.

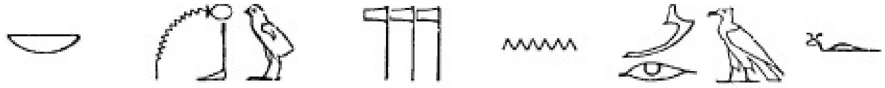


χāā *Unȧs* *em* *Nefer-Tem* *em* *seššen*

396. Riseth Unȧs like Nefer-Tmu from the lily

er *šert* *Rā* *per* - *f* *em* *χut* *hru*

to the nostrils of Rā, he cometh forth from the horizon day

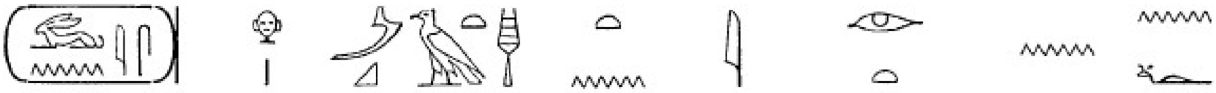


neb *ābu* *neteru* *en* *maa* - *f* **XXIX.**

every, pure [are] the gods at the sight of him.

per

493. Cometh



Unȧs *ḥer* *maqat* *ten* *ȧ* *ȧrit* *en* *nef*

forth Unas upon ladder this which hath made for him

ȧt - *f* *Rā* **XXX.**

his father Rā.

neteru *Ȧmenta* *neteru* *ȧba*

574. O gods of the west, O gods of the east,

neteru *resu* *neteru* *meḥta* *ftu* *ȧpu*

O gods of the south, O gods of the north, four these [who]

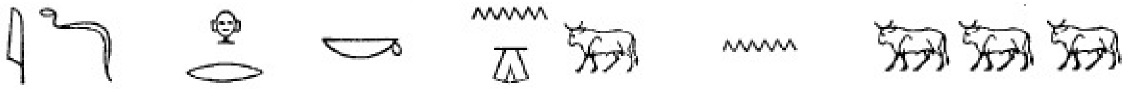
seχen *taiu* *uāb*

embrace the four quarters of earth holy.

Pyramid of Tetȧ.

[VIth dynasty.]

I.



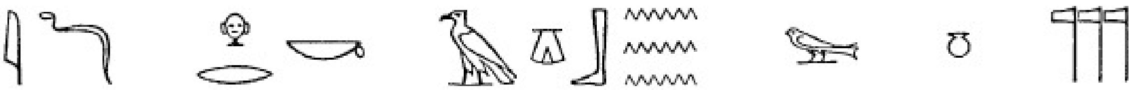
ȧnet' *ḥrȧ* - *k* *neḳ* *en* *neḳu*

45. Homage to thee, O bull of bulls, [when]

ȧri - *k* *per* *ȧu* *neter* - *θu* *Tetȧ* *ḥer* *seṭ* - *k*

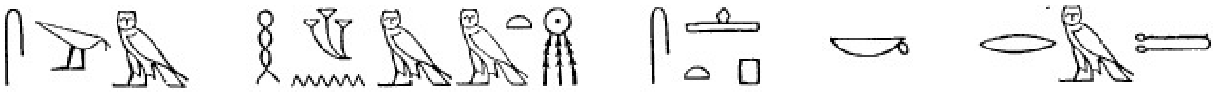
thou makest an exit seizeth thee Tetȧ by thy tail.

II.



ȧnet' *ḥrȧ* - *k* *aḳeb* *ur* *nu* *neteru*

86. Homage to thee, O celestial deep mighty of the gods,



sem *ḥenmemet* *seḥetep* - *k* *remθ*

fashioned of heavenly beings (?), thou makest to be at peace men

neteru en Tetȧ ṭā - sen nef χet neb

and gods with Tetȧ, they give to him things (*i. e.*, offerings) of all [kinds].

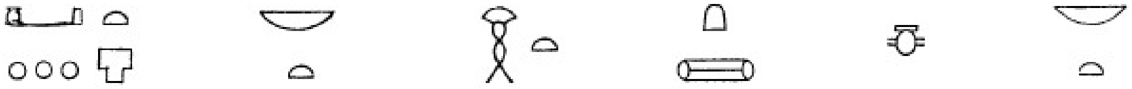
III.

uṭen χet en Tetȧ suten ḥetep

149. An offering of sepulchral meals to Tetȧ! Royal oblation

ṭā Seb ḥetep ṭā en Tetȧ pen ṭā - nek

give, O Seb, an oblation give to Tetȧ this. Grant thou



māt nebt uaḥt ta ḥeqt nebt

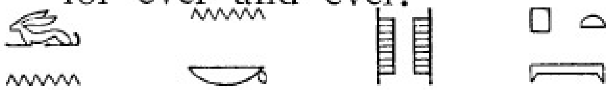
gifts all [and] the placing of cakes and ale [of] all [kinds]

mert - k nefert - nek ȧm χer neter

[which] thou lovest, {with which} thou art pleased there before the god

en t'et t'etta **VI.**

for ever and ever.



un - nek āā pet

160. Thou hast opened the doors of heaven,

seneχebχeb - nek qau uru seθa - nek
thou hast drawn back the bolts mighty, thou hast lifted

ṫebet meḥat āat ḥrȧ - k em sab
the seal of the door great. Thy face is like a jackal,

χebset - k em maḥes ḥems - k ḥer χenṭ - k
thy hind part is like a lion, thou sittest upon thy throne

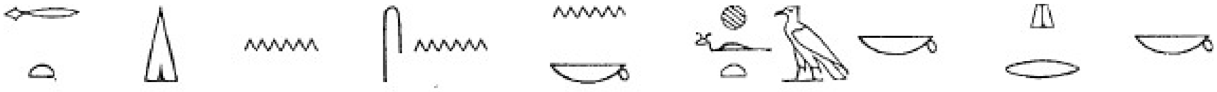
pu
this.

V.

ha Ȧusȧr Tetȧ āḥā θes - θu
273. Hail Osiris Tetȧ! Stand up, rise up thou,

mes - en - θu mut - k Nut sek uaḥ-en-
hath given birth to thee thy mother Nut. Behold, hath placed

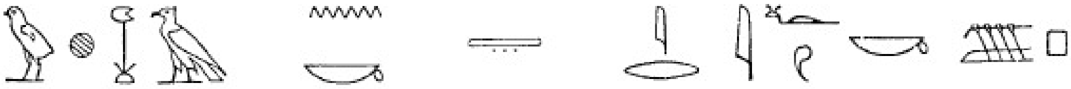
nek Seb re - k ȧnet - θu paut neteru
for thee Seb thy mouth. Hath avenged thee the cycle of the gods



āat ṭā - en - sen nek χefta - k χer - k

great, given have they thee thine enemy beneath thee.

VI.



uχa - nek ta ȧr ȧf - k seśep-

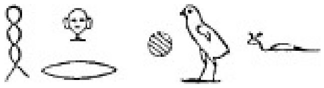
288. Thou hast sought through the earth for thy meat, thou hast

nek ta - k ȧχem χeset' ḥeqt - k

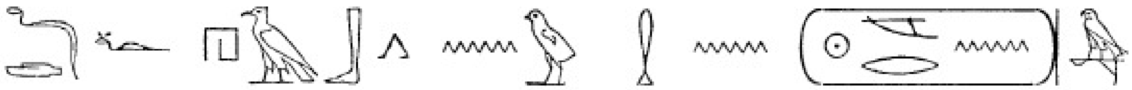
received thy cake [which] never mouldereth away, thy ale

ȧχemet āua

[which] never stinketh.

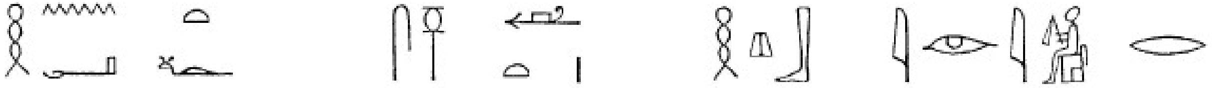
FROM THE TOMB OF ḤER-KHUF  AT ASWÂN.

[VIth dynasty.]



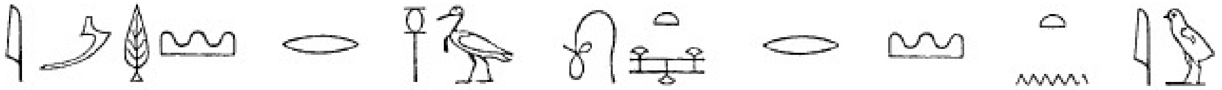
ṭeṭ - f hab - nuȧ ḥen en Mer-en-Rā

He saith : Sent me the Majesty of Mer-en-Rā



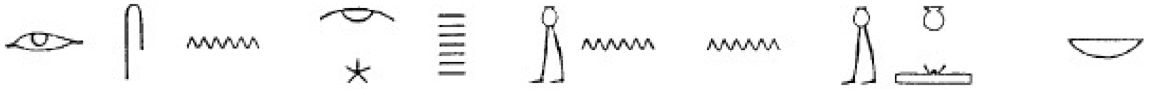
ḥenā tef-[ȧ] smer uāt χer ḥeb Ȧrȧ er

with my father the "friend one", the "reader" Ȧrȧ to the



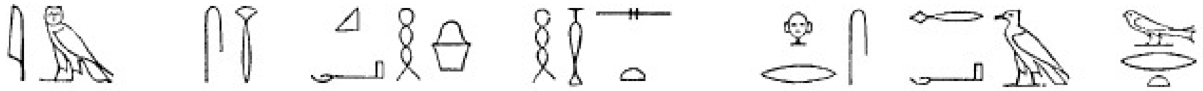
Ȧmam er āba uat er set ten ȧu

land Ȧmam, to open out a road into country this ; [I]



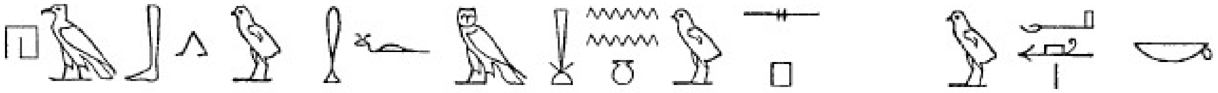
ȧri - s en ȧbeṭ seχef ȧn - nȧ ȧnnu neb

did it in months seven, I brought offerings of all kinds



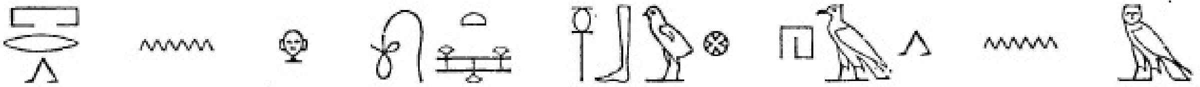
ȧm seuaṭ' qāḥ ḥeset ḥer-s āāa urt

thence {making abundant} gifts. I was praised for it exceedingly much.



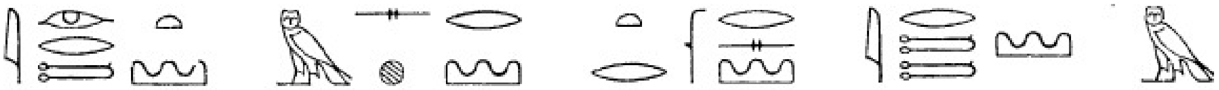
hab - uȧ ḥen-f em sennu sep uā - k

Sent me his majesty a second time and I was by myself.



per - nȧ ḥer uat Ābu ha - nȧ em

I set out by way of Elephantine, I returned through



Ȧrθet Mesχer Terres Ȧrθeθ em

Ȧrθet, Meskher, Terres [and] Ȧrθeθ in

. . . . . . *ȧbeṭ χemennu ha ȧn - nȧ ȧnnu em*

. . . . . . months eight ; returning I brought offerings from

set ten er āāat urt ȧtu sep

country this exceedingly many. [At] no time (*i. e.*, never)

ȧnt mȧtet er ta pen ťer baḥ ha - nȧ

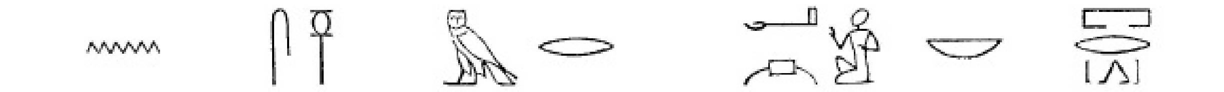
was brought the like to country this in times of old. I returned

em χerau per . . . . . Set Ȧrθet

through the conquered districts of . . . . . Set and Ȧrθet,

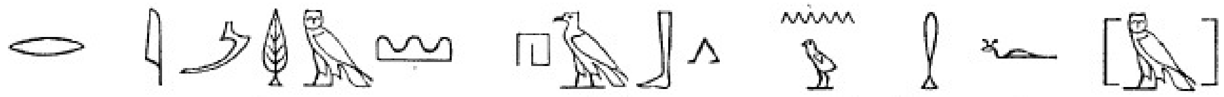
āba - nȧ   setu   peten   ȧn   sep   qemi   ȧri

I penetrated countries these; [at] no time was it found to have been



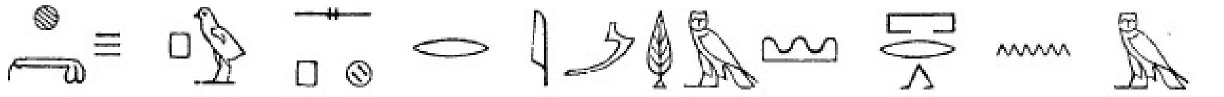
en   smer   mer   . . . . .   neb   per

made by a "friend" and superintendent of . . . . . any an advance



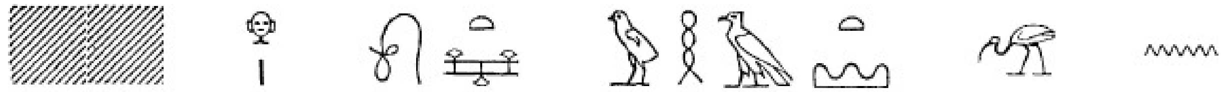
er   Ȧmam   hab - nuȧ   ḥen - f   em

to Ȧmam country. Sent me his majesty a



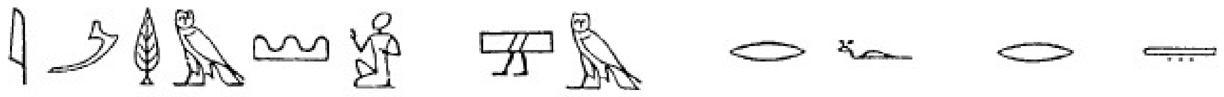
χem   pu   sep   er   Ȧmam   per - nȧ   em

third time to Ȧmam country, I set out through



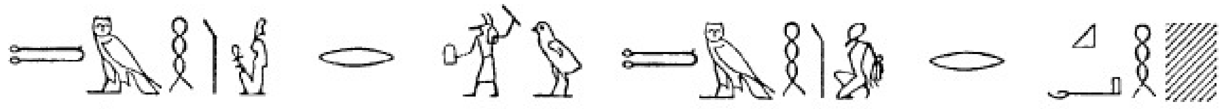
ḥer   uat   Uḥat   qem - nȧ

. . . . . by the way of Uḥat. I found the



Ȧmam   šem   eref   er   ta

prince of Ȧmam going then to the land

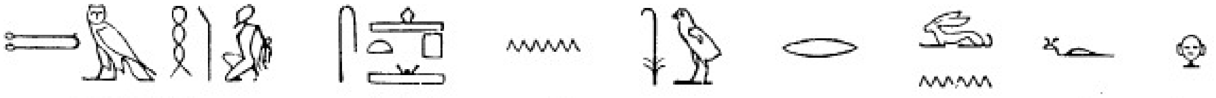


θemeḥ   er   ḥu   θemeḥ   er   qāḥ

of Themeḥ to smite Themeḥ [even] to the limit

àmentet en pet per - k em-sa - f er ta

western of heaven. I went forth after him to the land



Themeḥ seḥetep - nà su er un - f ḥer

of Themeḥ, I pacified it so that it was for

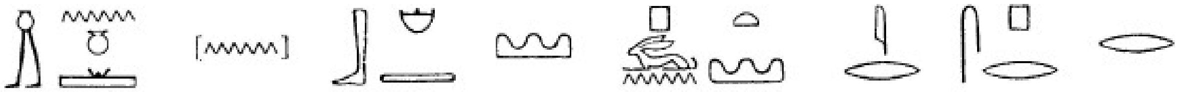
ṭua neteru neb en àθu

adoring gods all of the Prince.

II.

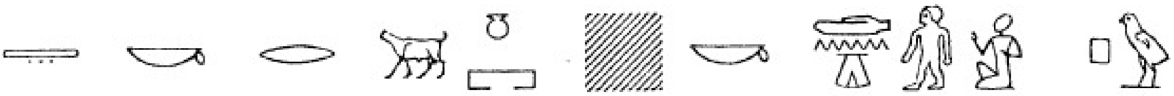
mer ḥen maa tenḳ pu er

Desireth the Majesty to see pigmy this from



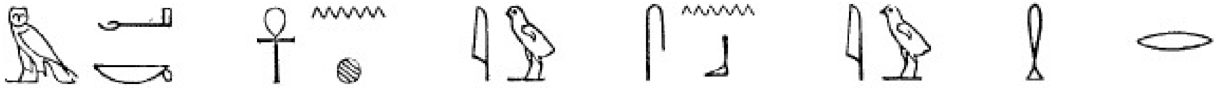
ànnu en (?) *Bata Punt àr sper er*

the offerings of Bata country and Punt. If thou arrivest at



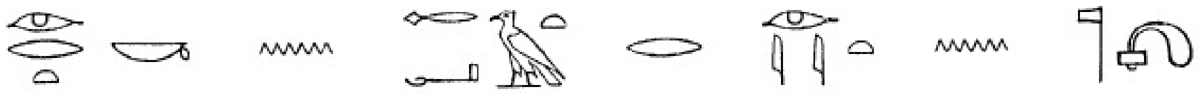
ta - k er χennu . . . . - k tenḳ pu

thy country [and] at the palace and bringest pigmy this



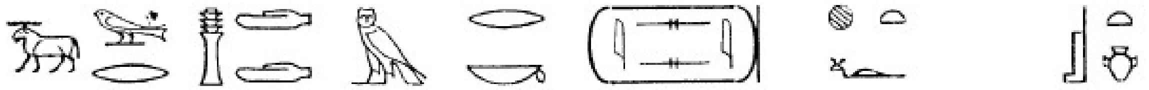
mā-k ānχ àu senb àu ḥen er

with thee living being in good condition, is the Majesty for



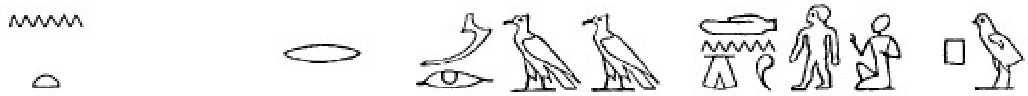
ȧrit - k en āāat er ȧrit en neter net

making thee greater than was made the treasurer



Ba-ur-Ṭeṭṭeṭ em rek Ȧssȧ χeft ȧuset ȧb

Ba-ur-Tattu in the time of Ȧssa conformably to the desire

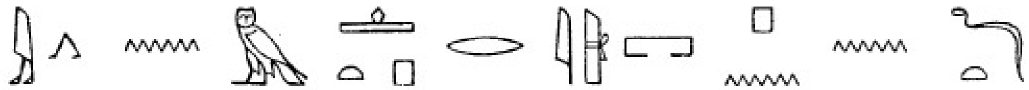


ent er maa ṭenk pu

of [the Majesty] to see pigmy this.

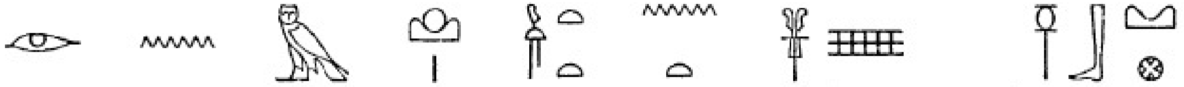
FROM THE STELE OF ABU.

[XIth dynasty.]



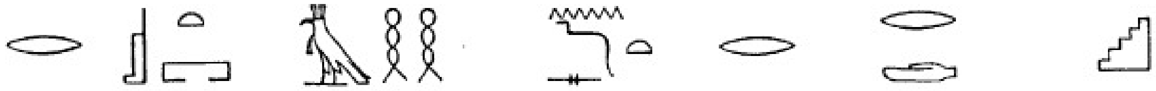
i - nȧ em ḥetep er ȧs pen en t̆et

I have come in peace to sepulchre this of eternity [which]



ȧri - nȧ em χut ȧmentet ent Ȧbṭu Ȧbṭu

I have made in the horizon western of the {nome of Abydos,} [in] Abydos city,



er ȧuset neḥeḥ net̆est er reṭ χet

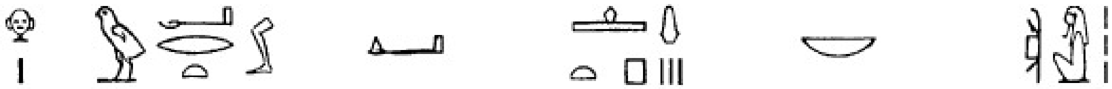
to place of everlasting the little, at the foot of the staircase

en neter šeps neter āa neb neteru ṭemṭ-

of the god august, the god great, the lord of the gods, [where] he

nef pet paut setem meṭu ḥememet

gathereth foreign nations, and heareth the words of the shining ones

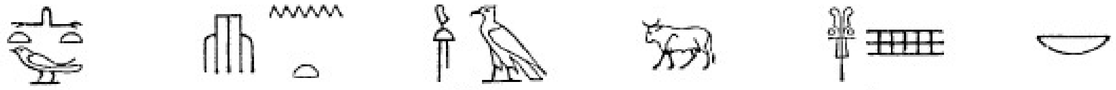


ḥer uārt ṭā ḥetepu neb šesu

at the passage, the giver of offerings, the lord of divine followers

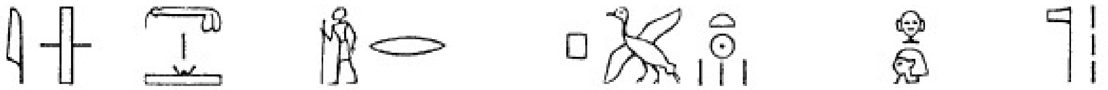
āšta šent en menfitu i - nef entet

many, and of a company of soldiers. Come to him that which is [and]



ȧtet χent - Ȧmenta ka Ȧbṭu neb

{that which is not,} the dweller in Ȧmenta, the bull {of the nome Abydos,} the lord



ȧm baḥ ser pat ḥer ṭep neteru

{of those who are in the presence,} prince of those who have been, ruler of the gods

ṫerti āu neḥeḥ Ḥenti neteru χerp āa

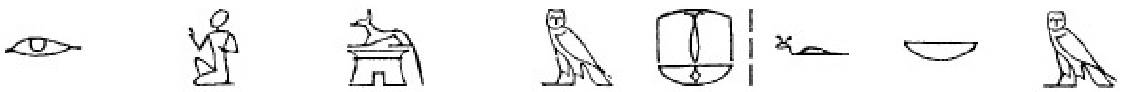
of old, heir everlasting, O Ḥenti of the gods, prince great

en pet ḥeq en ānχu suten en entu

of heaven, governor of the living, king of those who exist.

en mert un-nȧ em šesu - f ȧmaχ

Through love of my being among his followers revered,



ȧri - ȧ ḥer sešeta em ḥebu - f neb em

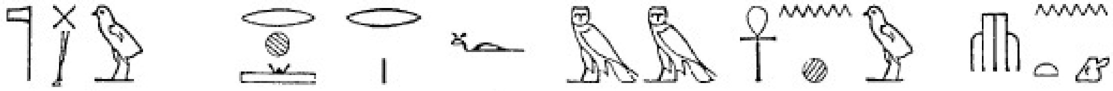
I made myself chief of the mysteries at his festivals all, and at

neṭemtet-f neb ṭeṭ en Ȧmentet nefert iu em

processions his all, [and] saith the Amenta beautiful: Come in

ḥetep χu neter er sāḥ menχ

peace, O beatified one, divine one, to a glorified body perfect,

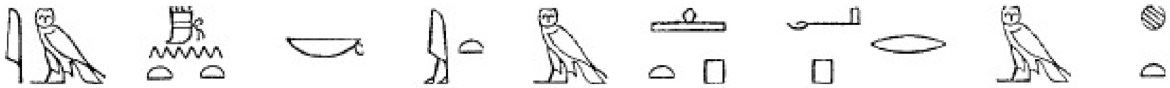


neter uḥemu reχ re - f emm ānχu χent

divine herald, knowing his mouth among the living, pass through

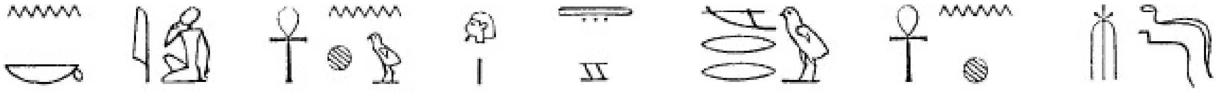
ȧuset neb em Ȧmentet er bu ȧmt en neter pen

place every in Amenta to the place in which god this [is]



ȧm ṭer entet - k it em ḥetep āper em χet-

there, because thou comest in peace provided with wealth



nek ȧ ānχu tep ta mereru ānχ mesṭeṭ

thy. Hail living ones on earth [who] love life, [who] hate

χept em merer - θen uaḥ tep ta ṭeṭ-

destruction by reason of love your of remaining upon earth, say

ten χa ta tes en ȧmaχ

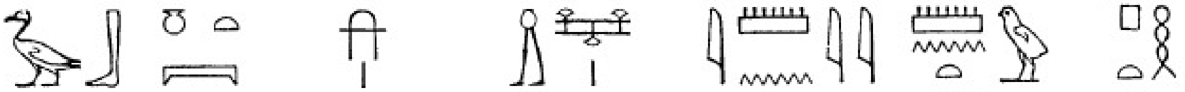
ye: Thousands of cakes and vessels of ale [be given] to the revered

Ābu er erper en Rā χent-Ȧmenta Ȧp-

Ābu in the temple of Rā, of Khent-Amenta, of Ap

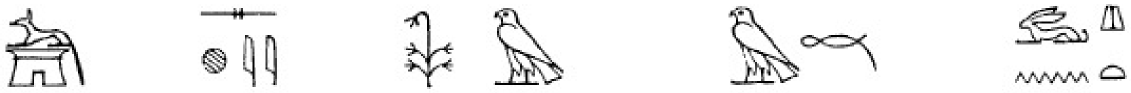
uat Śu Tefnet Teḥuti Seker Ḥemen Sept

uat, of Shu, of Tefnet, of Thoth, of Seker, of Ḥemen, of Sept,



Seb Nut Ḥetep Ȧn-ḥeru Ȧmeni Mentu Ptaḥ

of Seb, of Nut, of Ḥetep, of Ȧn-ḥeru, of Ȧmeni, of Mentu, of Ptaḥ,



Ȧnpu Seχi res Ḥeru Ḥeru meḥ Unχert

of Anubis, of Sekhi, {of Horus of the South,} {of Horus of the North,} of Unkhert,

paut ent Seśeta (?) Ḥeqet Ḥet - ḥert Repit

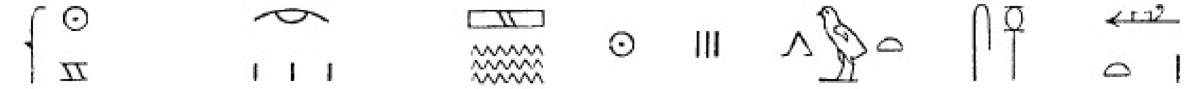
{of the cycle of the gods,} of Neith, of Sesheta, of Ḥeqet, of Hathor, of Repit,

Nebt-ḥet Sebt

of Nephthys, of Sebt.

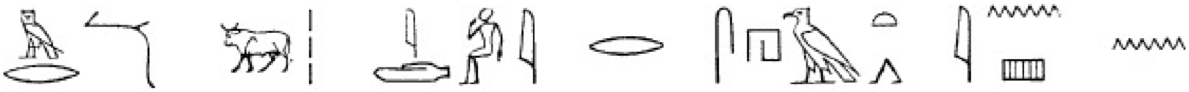
INSCRIPTION OF ȦṬA.

[XIIth dynasty.]



renpit ȧbeṭ χemt Śemu hru χemt iut smer uāt

Year . . . . month three of summer, day three, came the "friend one",

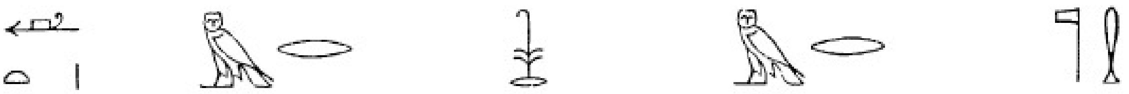


mer ȧḥ Ȧtȧ er sehat ȧner en

the overseer of cattle Ata to bring down a stone for

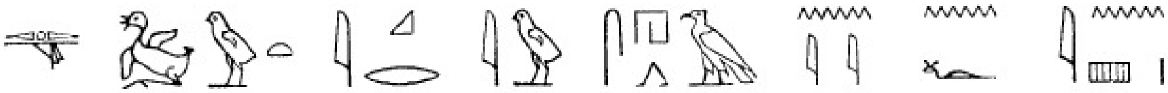
neter meri erpā ḥā χer-ḥeb smer

the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend



uāt mer res mer neter ḥen

one", the governor of the south, the overseer of the priests

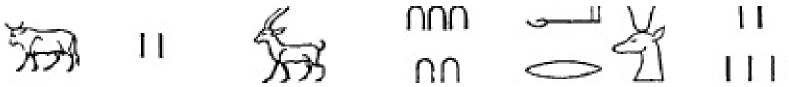


Ȧmsu t'atu - ȧqer ȧu seha - ni nef ȧner

of Amsu (*or* Min), Tchaut - ȧqer. I brought down to him a stone

meḥ XII em sa CC ȧu ȧn - nȧ

of cubits twelve with men two hundred, I brought



āḥ	*sen*	*maḥeť*	*L*	*ār*	*ṭua*
oxen	two,	gazelles	fifty,	stags	five.

ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]

ȧ ānχu ṭepu ta śaset - sen em

Hail ye living ones upon earth, they [who] pass in going

. . . . . em χeseft em ānu neb

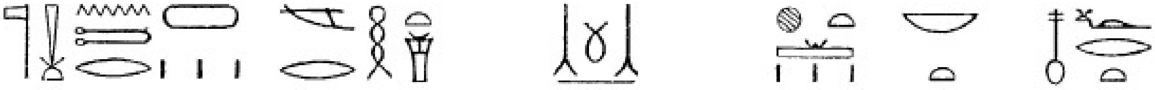
down [and] in going up [the Nile], scribes all,

χer ḥeb ḥenu-ka neb ṭeṭ - sen perχeru

reader [and] priests of the *ka* all, let them say, "A sepulchral meal,

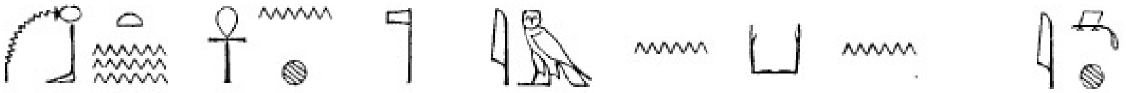
χa em ta em ḥeqt ȧḥ apt

a thousand of loaves, of vessels of beer, oxen, ducks,



neter senθer merḥet menχ śes χet nebt nefert

incense, unguent, linen bandages, things all beautiful and

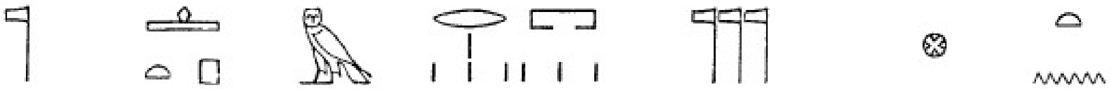


ābt ānχ neter ȧm en ka en ȧmaχ

pure liveth god on them to the *ka* of the revered one,

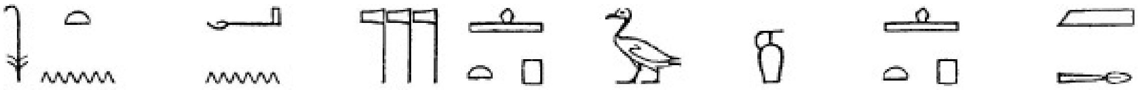
meti en sa seḥeṭ neter ḥet χerp

arranger of the *sa* order of priests, inspector of the temple, chief of



neter ḥetep em eru-peru neteru nut ten

the divine offerings in the temples of the gods of city this,



suten ān Neteru-ḥetep sa χnemu - ḥetep maāχeru

the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."

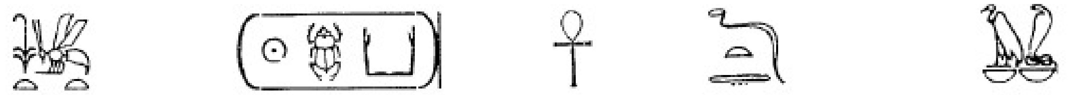
FROM THE TOMB OF ȦMENI-EM-ḤĀT AT BENI-HASAN.

[XIIth dynasty.]

I.

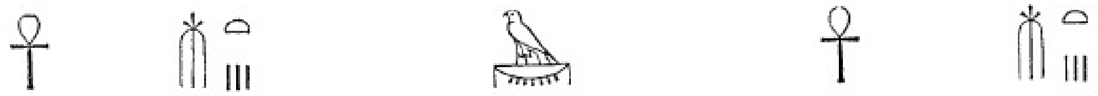
renpit XLIII χer ḥen en Ḥeru ānχ mest

Year 43 under the Majesty of Horus, living one of births,



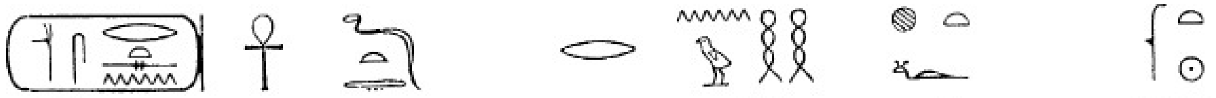
suten net (or *bȧt*) *χeper-ka-Rā ānχ ťetta* . . . .

{king of North and South,} Kheper-ka-Rā, living for ever, king of Upper and Lower Egypt,



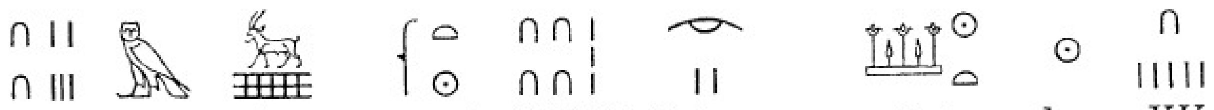
ānχ mest Ḥeru nub ānχ mest

living one of births, the golden Horus, living one of births,



Usertsen ānχ ťetta er nuḥeḥ χeft renpit

Usertsen, living for ever [and] to all eternity. When [it was] year



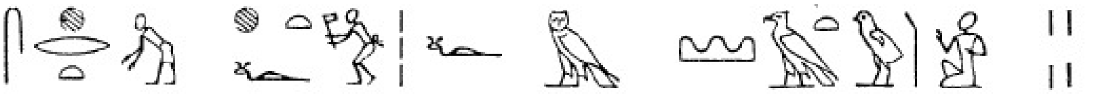
XXV em Maḥeť renpit XLIII ȧbeṭ sen śat hru XV

25 in {the nome Maḥetch,} {[*i. e.*,] year 43 [of the reign of Usertsen],} {month two of} {the growing season,} day 15,

II.

śes - à neb - à χeft χent - f er

I followed my lord when he went up the Nile to



seχert χeft - f em satu ftu

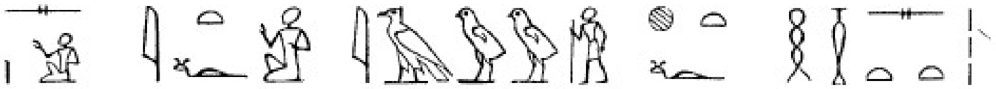
defeat his foes among the strange peoples four, [and]

χent - nà em sa ḥā net (or *bàt*) *net* (?)

I went up as the son of the prince [being] a royal {chan-cellor,}

mer menfitu (or *māśa*) *ur en Maḥet' em àṭen*

[and] general of the soldiers great of the {Maḥetch nome,} [and] as a deputy

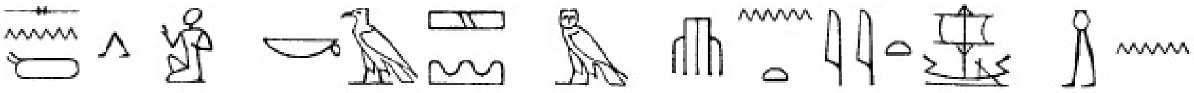


sa àtef àauu χeft ḥestet

person of [my] father old, under the favour [which I had]

em suten per mertu - f em setep - sa

in the royal house, {and the love [shown] to him} in the council chamber.



sen - à Kaś em χentit àn-

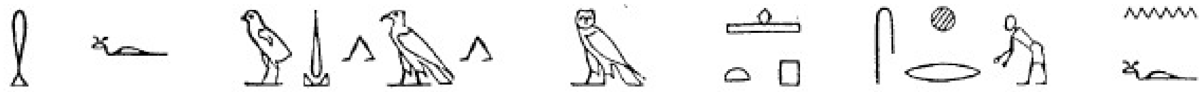
I traversed Kush (Ethiopia) in going up the Nile, I brought

nȧ *t'eru* *ta* *ȧn* - *nȧ* *ȧnnu*

with me the boundaries {of the land [of Egypt], I brought the offerings

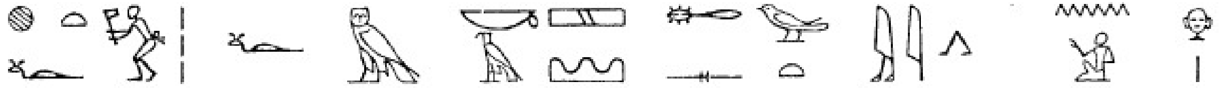
neb - *ȧ* *ḥeset* - *ȧ* *peḥ* - *s* *pet* *āḥā* *en*

to my lord, my favour it reached to heaven. Rose up



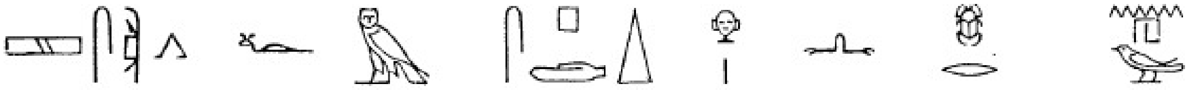
ḥen - *f* *ut'a* *em* *ḥetep* *seχer* - *nef*

his Majesty setting out in peace, he defeated



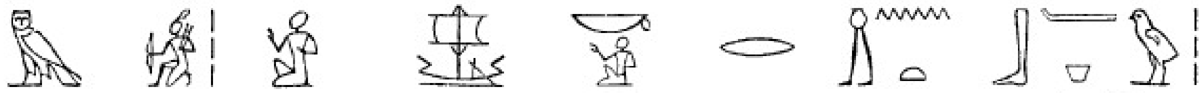
χeft - *f* *em* *Kaś* *χast* *i* - *nȧ* *ḥer*

his foes in Kush (Ethiopia) the stinking. I came to



śes - *f* *em* *sepṭ* *ḥrȧ* *ȧn* *χeper* *neh*

follow him as one provided of face, (*i. e.*, a keen overseer) not happened disaster

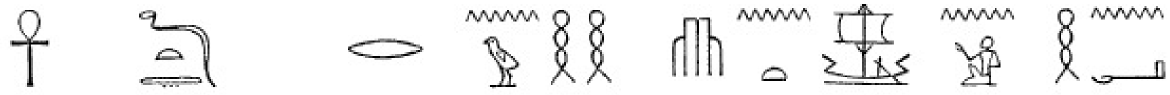


em *māśa* - *ȧ* *χent* - *k[u]ȧ* *er* *ȧnt* *bu* (?)

among my soldiers. I went up the Nile to bring ingots

en *nubu* *en* *ḥen* *en* *suten net* (or *bȧt*) *Kheper-ka-Rā*

of gold to the Majesty of {the king of the North and South,} Kheper-ka-Rā,



ānχ ťetta er nuḥeḥ χent - nȧ ḥenā

living for ever [and] to all eternity. I went up the Nile with the

erpā ḥā suten sa ur en χat - f

prince, the duke, the royal son, eldest of his body,

Ȧmeni ānχ uťa senb χent - nȧ em

Ȧmeni, life, strength, health! I went up the Nile with

ḥesb CCCC em setepu neb en māša-ȧ

a company of men 400 being picked every one of my soldiers,

iu em ḥetep ȧn nehu - sen ȧn-

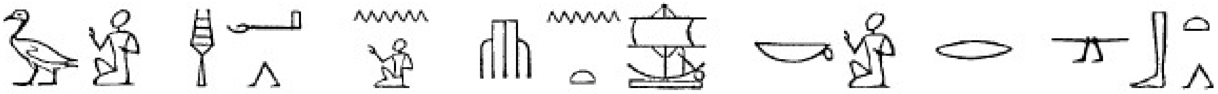
coming in peace not had they suffered. I brought

nȧ nubu ša - nȧ ḥes - kuȧ

back the gold entrusted to me, and praised was I on

ḥer - s em suten per ṅeter ṭua - nȧ suten

account of it in the royal house, God praised for me the royal



sa *āḥā* - *nȧ* *χent* - *k[u]ȧ* *er* *sebt*

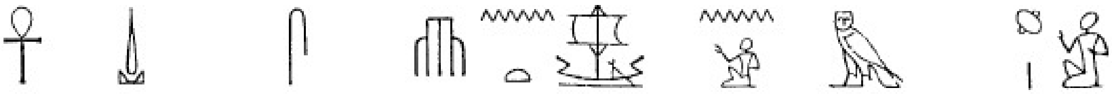
son. I rose up, I went up the river to convey

bu *er* *ṭemȧ* *en* *Qebṭi* *ḥenā*

the ingots to the city of Qebt (Coptos), together with

erpā *ḥā* *mer* *nut* *t́at* *Usertsen*

the prince, the duke, the governor of the city, {the chief magistrate,} Usertsen,



ānχ *uťa* *senb* *χent* - *nȧ* *em* *ḥesb*

life, strength, health! I went up the river with a company of men

CCCCCC *em* *qen* *neb* *en* *Maḥeť* *i* - *kuȧ*

600, with warrior every of Maḥetch. I came

em *ḥetep* *māša-ȧ* *āť* *ȧri* - *nȧ* *ťeṭet-*

in peace, were my soldiers in good condition. I did that was

nȧ *nebt* *nuk* *neb* *ȧamt* *uaḥ*

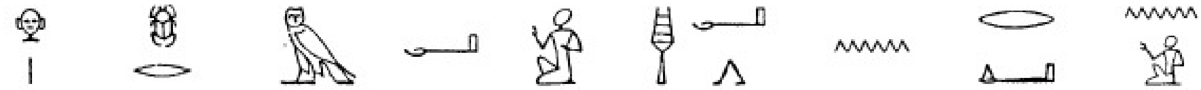
commanded me all. I am the lord of graciousness, fruitful

mert ḥaq mer nut - f ȧri - nȧ ḳert renput

in love, a governor loving his city, I made but years
(*i. e.*, I passed)

em ḥaq em Maḥeť baku neb en suten per

as governor in Maḥetch. Works all in the royal house



ḥer χeper em ā - ȧ āḥā en ertā - nȧ

were performed by my hand. Rose up and gave me

mer θest en ḳesu (?) per nu sau

the governor of the companies of the pasture houses of the shepherds

nu Maḥeť ka MMM em nuḥbu - sen

of Maḥetch bulls three thousand of their yoke animals,

ḥes - k[u]ȧ ḥer - s em suten per er θennu

I was praised by reason of it in the royal house at each

renpit ent ȧru fa - nȧ baku - sen

year of breeding (?). I bore their works

neb en suten per ȧn ḥert-ā er - ȧ em

all to the royal house, nothing [was] on hand against me in
(*i. e.*, remained undone)

χa - f neb ȧu bak - nȧ Maḥet' er

section of it any. I worked Maḥetch to

t'er - f em nemmat (?) *uaḥet ȧn sat*

the whole of it by journeyings constant, not a daughter

netes seheteb - nȧ ȧn χart

of a little man did I harm, not a widow
(*i. e.*, poor)

ṭaȧt - nȧ ȧn ȧhuti χesef - ȧ nef

did I treat harshly, not a husbandman did I resist him,

ȧn sau śenā - nȧ ȧn un mer

not a shepherd did I turn back, not existed overseer

ṭet θet - nȧ reθ - f ḥer

of a gang of five men [from whom] I took his men for

baku ȧn un mar en hau - ȧ

the works, not existed oppression in my time,

ȧn ḥeqer en rek-ȧ ȧu χeper en renput

not a hungry man in my time. When happened years

ḥeqeru āḥā - nȧ seka - nȧ aḥet

of hunger I stood up, I ploughed the fields

nebt ent Maḥetʼ er taś - f res meḥti

all of Maḥetch to its border southern and northern,

seānχ χeru - f ȧri śebu - f ȧn

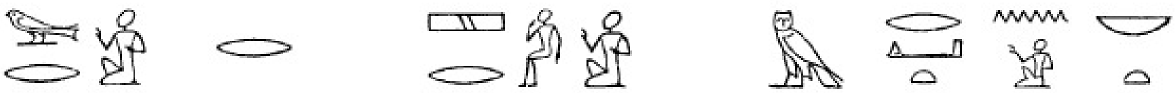
making to live its people, making its food, not

χeper ḥeqer ȧm - f erṭā - nȧ en

existed a hungry man in it. I gave to

χart mȧ nebt hi ȧn seθen - ȧ

the widow as to the possessor of a husband, not did I magnify



ur er śer em ertāt - nȧ nebt

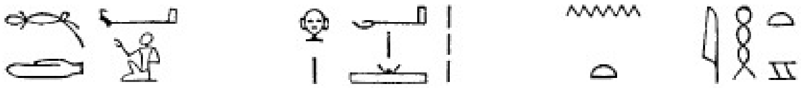
the firstborn at the expense of the young child in [what] I gave all.

āḥā en Ḥāp er mu uru χeper

[When] rose Ḥāpi with waters great happened,
(*i. e.*, when an abundant inundation took place)

nebu pertu beti nebu χet neb ȧn

the lords of wheat and barley, the lords of things all, not



seśeṭ - ȧ ḥer-ā ent ȧḥet

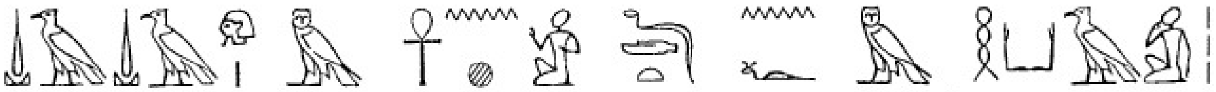
did I cut off the surplus growth of the field.
(*i. e.*, deduct for myself)

STORIES OF THR REIGNS OF SENEFRU AND KHUFU (CHEOPS).

[Early XVIIIth dynasty.]

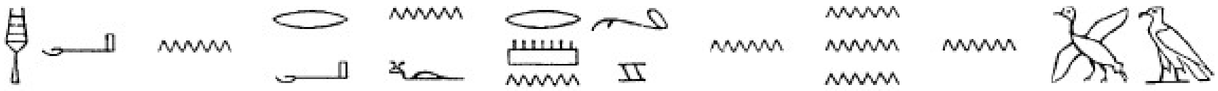
āḥā en t'eṭ en χer ḥeb ḥeri

Rose up spake the reader chief,



Tat'a - em - ānχ t'eṭet - nef em ḥekau

Tchatcha-em-ānkh, his words of magical power,

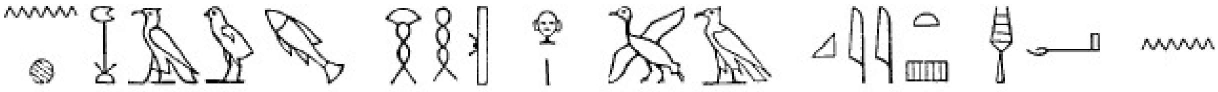


āḥā en erṭā - nef ermen en mu en pa

[and] he placed [one] side of the water of the

še ḥer uāu - sen qem - nef pa

pool upon each other, he found the



neχau uaḥ ḥer pa qit āḥā en

ornament lying upon the stone; rose up

àn - nef su erṭā en ḥent - f àst eref

he brought up it [and] gave [it] to his mistress. Behold now

ȧr *pa* *mu* *ȧu-f* *em* *meḥ* *XII* *ḥer*

the water was it of cubits twelve at

ȧat - *f* *ťerȧ* - *nef* *meḥ* *XXIV* *er* *sa*

its back, [but] reached it cubits twenty-four after
(*i. e.*, in its deepest place)

uṭeb - *f* *āḥā* *en* *ťeṭ* - *nef* *ťeṭet* - *nef*

it had been doubled. Rose up he spake his words

em *ḥekau* *āḥā* *en* *ȧn* - *nef* *na* *en*

of magical power. Rose up he brought back the

mu *en* *pa* *śe* *er* *āḥāu* - *sen*

waters of the pool to their [former] state.

urś *en* *ḥen* - *f* *ḥer* *hru* *nefer* *ḥenā*

Passed the day his Majesty in [making] a day good with

suten *per* *ānχ* *uťa* *senb* *mȧ* *qȧ* - *f* *per*

[his] royal house, life, strength, health, as was his form. Coming
(*i. e.*, his wont)

en feqa - nef χer ḥeb ḥeri

forth rewarded he the reader chief,

Ṭaṭa - em - ānχ em bu neb nefer

Tchatcha-em-ānkh, with thing every good.

māk bȧit χepert em rek

Verily [this is] the wonderful thing [which] happened in the time

ȧtf - k suten net (bȧt) Seneferu maāχeru em

of thy father, {the king of the North and South,} Seneferu, triumphant, by

ȧrit χer ḥeb ḥeri ān śāt

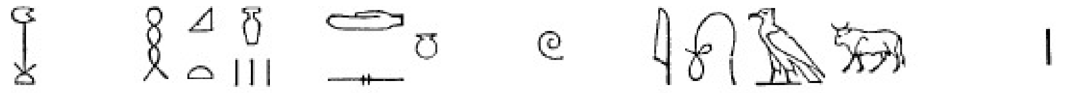
the working (*or* among the acts) of the reader chief, the writer of books,

Ṭaṭa - em - ānχ ṭeṭ ȧn ḥen en suten net (bȧt)

Tchatcha-em-ānkh. Said the Majesty of {the king of the North and South,}

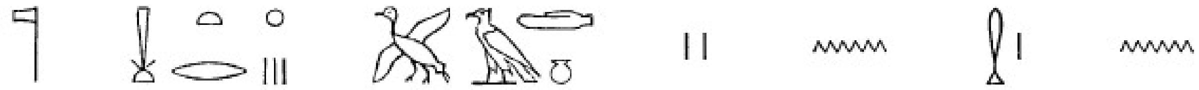
χufu maāχeru ȧmmā ṭātu maāt

Khufu, triumphant: Let be given of loaves of bread



χa heqt tes C àua uā

one thousand, of beer jugs one hundred, ox one,



neter sentrà paṭ sen en ḥen en

of incense measures two to the Majesty of

suten net (bàt) Seneferu maāχeru

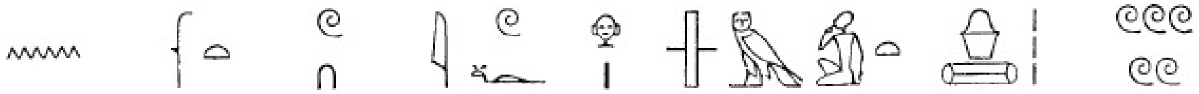
{the king of the North and South,} Seneferu, triumphant.

Ṭeṭṭeṭà ren - f ḥems - f em

[Ḥeruṭāṭāf said :] Tetteta is his name, he dwelleth in

Ṭeṭṭeṭ - Seneferu maāχeru àu-f em nefes

Tattu - Seneferu, triumphant! He is of humble rank,

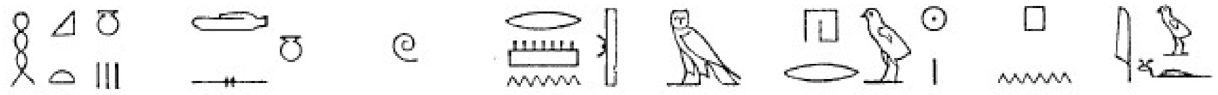


en renpit C + X àu-f ḥer àmt tau D

of years one hundred and ten; he eateth loaves of bread five hundred,

ermen en àua uā em àuf ḥenā seurà

a shoulder of an ox in flesh, and drinketh

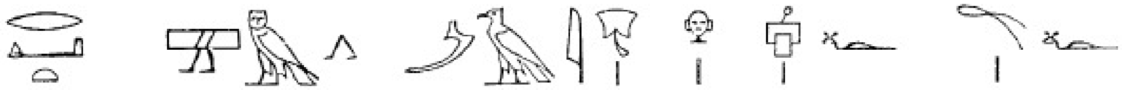


ḥeqt ṭes C ermen em hru pen àu-f

of beer jugs one hundred unto day this. He

reχ θes ṭep ḥesq àu-f reχ

knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth

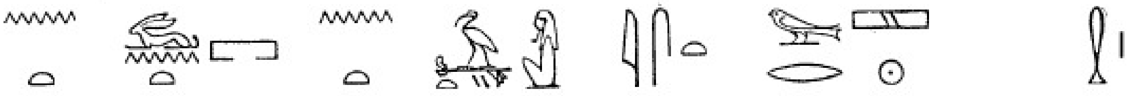


erṭāt śem maȧ ḥer sa-f . . . . -f

[how] to make to follow a lion after him [with] his rope (?)

ḥer ta àu-f reχ tennu àpt

on the ground, he knoweth the number of the abodes (?)



ent unt ent Teḥuti àst urś ḥen

of the house (?) of Thoth. Behold passed the day the Majesty

en suten net (bàt) χufu maāχeru ḥer ḥeḥi - nef

of {the king of the North and South,} Khufu, triumphant, in seeking for himself

na en àpt ent unt ent Teḥuti er

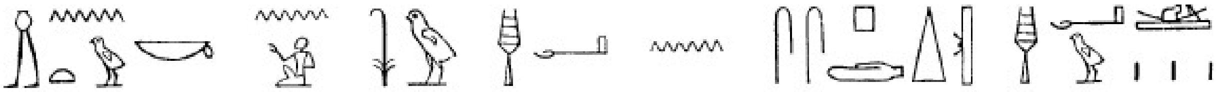
the abodes (?) of the house (?) of Thoth to

ȧrit - nef mȧtet ȧri en χut - f t̤eṭ

make for himself a copy of what belonged to his horizon. Said

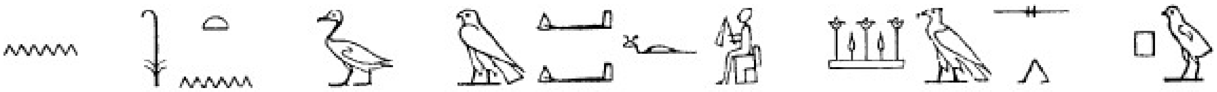
ȧn ḥen - f t̤es - k ȧref Ḥeru-ṭāṭā-f sa-ȧ

his Majesty: Thyself then, O Herutataf, my son,



ȧn-tuk nȧ su āḥā en sesepṭ āḥāu

bring thou to me him. Rose up made ready boats



en suten sa Ḥeru-ṭāṭā-f śas pu

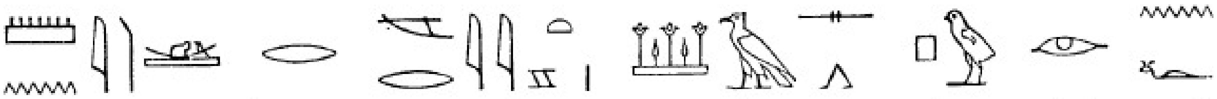
the royal son Herutataf, a setting out he

ȧri - nef em χentχaθit er Ṭeṭṭeṭ - Seneferu

made in sailing up the river to Tattu - Seneferu,

maāχeru χer emχet na en āḥāu

triumphant. Now after the boats



menȧ er merit śas pu ȧri - nef

had arrived at the quay, a setting out he made

em ḥerti senet'em - nef em qenȧu en

marching, and he sat in a litter of

hebni nebau em sesnet'em ḳenχa

ebony [having] poles of *sesnetchem* wood inlaid

eref em nub χer emχet sper - f T'et't'eṭ

with gold. Now after he had come to Tattu,

āḥā en uaḥ pa qenȧu āḥā

[he] rose up and set down the litter [on the ground]. A rising

pu ȧri - nef er useśeṭ - f qem - nef su

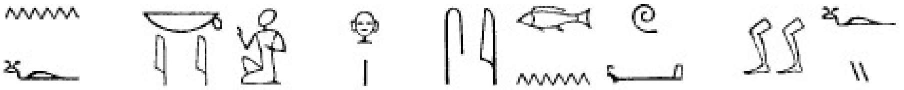
up he made to greet him, [and] he found him

st'er ḥer . . . . maam em seś en per - f

lying upon a mattress (?) (or wicker couch [?]) at the door of his house,

ḥenu χer ṭep - f ḥer āmām-

[with] one servant at his head that he might rub (?)

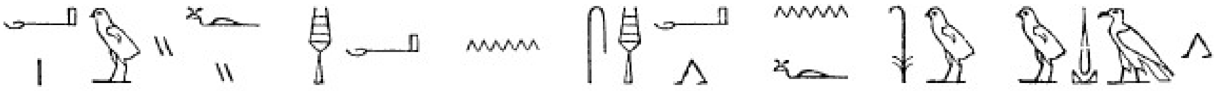


nef ki ḥer sȧnu reṭui-f

it, [and] another to chafe his feet. . . . . . .

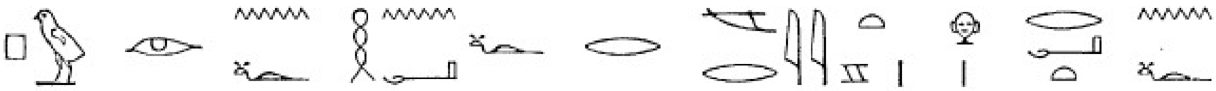
āḥā en āu en nef sutenˌ sa Ḥeru-ṭāṭā-f

Rose up stretched out to him the royal son Herutataf



āāui-f āḥā en seāḥā - nef su uťa

his hands, rising he made to stand up him, a going

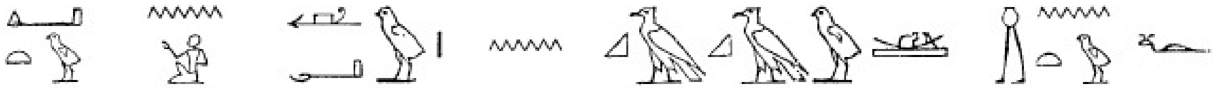


pu ȧri - nef ḥenā - f er merit ḥer erṭāt - nef

forth he made with him to the quay to give him

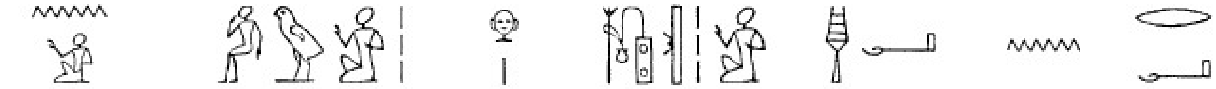
ā - f āḥā en ťeṭ en Ṭeṭṭeṭȧ ȧmmā

his arm. Rose up said Tetteta : Prithee



ṭātu - nȧ uāu en qaqau ȧn-tu-f

be given to me a *qaqau* boat, let one bring

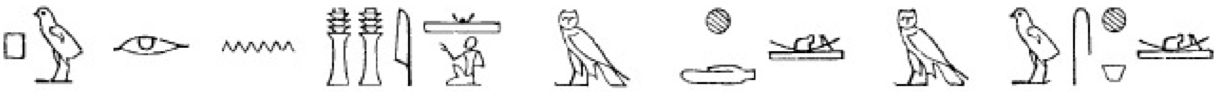


nȧ χerṭu-ȧ ḥer ānu-ȧ āḥā en erṭā

to me my children with my books. Rose up was made

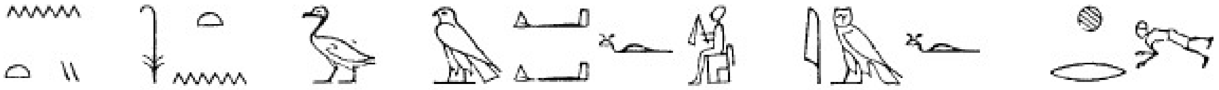
āḥā - nef uȧa sen ḥenā qet - sen iut

to stand for him boats two with their sailors. A going



pu ȧri en Ṭeṭṭeṭȧ em χeṭ em useχ

made Tetteta sailing down the Nile in the boat

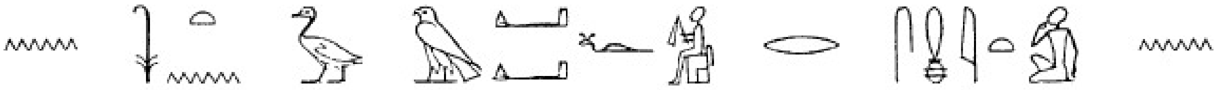


enti suten sa Ḥeru-ṭāṭā-f ȧm - f χer

which the royal son Herutataf was in it. Now

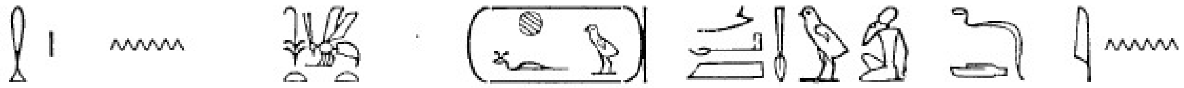
emχet sper - f er χennu āq pu ȧri

after he had arrived at the palace an entrance made



en suten sa Ḥeru-ṭāṭā-f er semȧt en

the royal son Herutataf to inform the

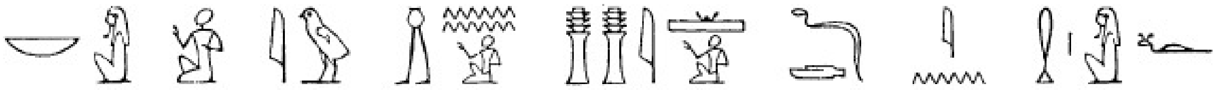


ḥen en suten net χufu maāχeru ṭeṭ ȧn

Majesty of {the king of the North and South,} Khufu, triumphant. Said the

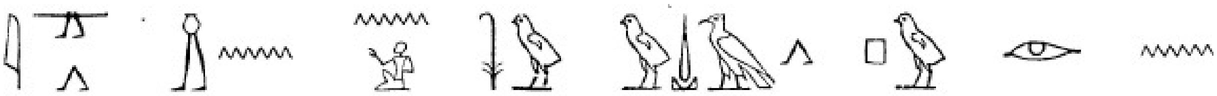
suten sa Ḥeru-ṭāṭā-f ȧθi ānχ uṭa senb

royal son Herutataf: O Prince, life, strength, health,



neb - ȧ ȧu ȧn-nȧ Ṭeṭṭeṭȧ ťeṭ ȧn ḥen - f

my lord, I have brought Tetteta. Said his Majesty:



ȧs ȧn - nȧ su uťa pu ȧri en

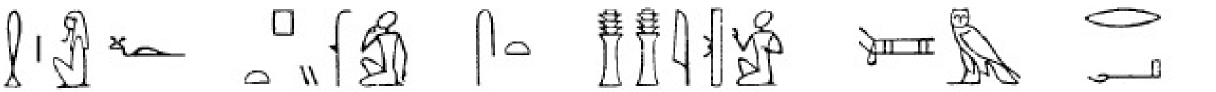
Go bring to me him. A going out made his

ḥen - f er uaχi en per - āa ānχ

Majesty into the colonnade of the great house, (*i. e.*, palace) life,

uťa senb stȧ entu nef Ṭeṭṭeṭȧ ťeṭ ȧn

strength, health, was led in to him Tetteta. Said his

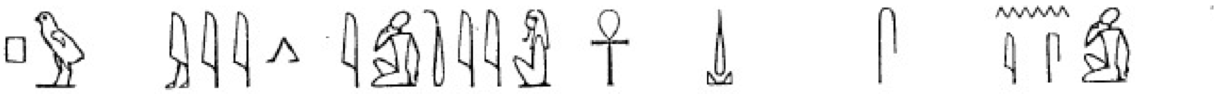


ḥen - f peti set Ṭeṭṭeṭa tem erṭā

Majesty: What is it, O Tetteta, [which] not hast made

maa - nȧ tu ťeṭ ȧn Ṭeṭṭeṭȧ nȧsu

to see me thou? Said Tetteta: The invited one

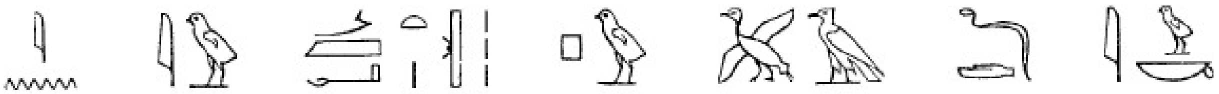


pu i ȧθi ānχ uťa senb nȧs

it is [who] cometh, O Prince, life, strength, health! A call [being

er - ȧ *mākuȧ* *i - kuȧ* *t̤eṭ* *ȧn* *ḥen - f*

made] to me verily I, I come. Said his Majesty :



ȧn *ȧu* *maāt* *pu* *pa* *t̤eṭ* *ȧu-k*

Is it right and true what is said [that] thou art

reχ - θȧ *θes* *ṭep* *ḥesq* *t̤eṭ* *ȧn*

knowing how to bind on a head [which] {hath been cut off ?} Said

Ṭeṭṭeṭȧ *θu* *ȧu-ȧ* *reχ - kuȧ* *ȧθi*

Tetteta : Certainly, I, even I, know [how to do it], O Prince,

ānχ *uṭa* *senb* *neb-ȧ* *t̤eṭ* *ȧn* *ḥen - f*

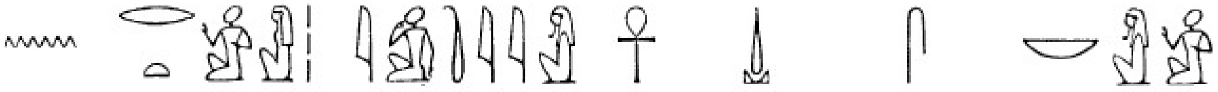
life, strength, health, my lord. Said his Majesty :

ȧmmā *ȧn-tu - nȧ* *χenrȧ* *enti* *em* *χenrȧt*

Prithee let be brought to me a captive who [is] in prison

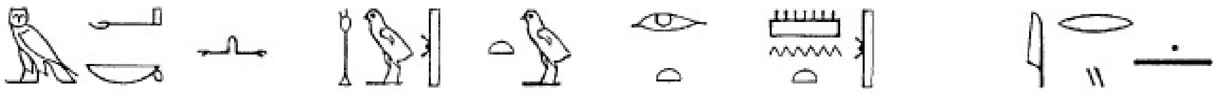
uṭ *neken - f* *t̤eṭ* *ȧn* *Ṭeṭṭeṭa* *ȧn* *ȧs*

to inflict his doom. Said Tetteta : Not, behold,



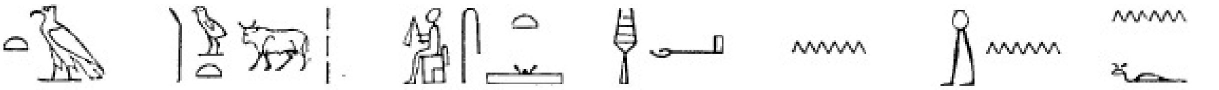
en ret åθi ānχ uťa senb neb-å

of men, O Prince, life, strength, health, my lord.



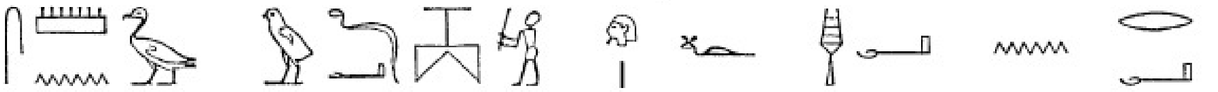
māk ån utu - tu årit ment åri

Surely {shall not one be} commanded to perform on some [animal] belonging



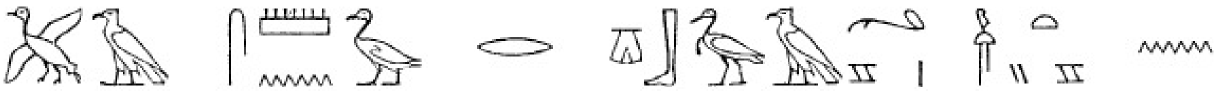
ta āut šepset āḥā en ån - nef

to the beasts sacred? One rose up and brought to him



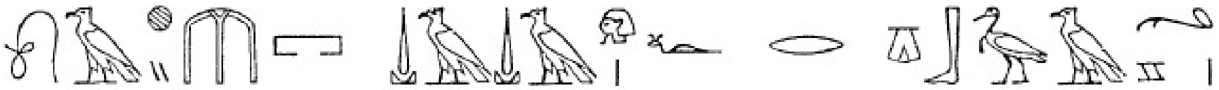
smen uťā ṭep - f āḥā en erṭā

a goose, being cut off its head, rose one and placed



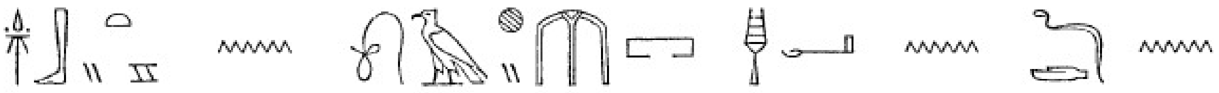
pa smen er ḳeba åmenti en

the goose on the side west of



uaχi ťaťa - f er ḳeba

the colonnade, [and] its head on the side

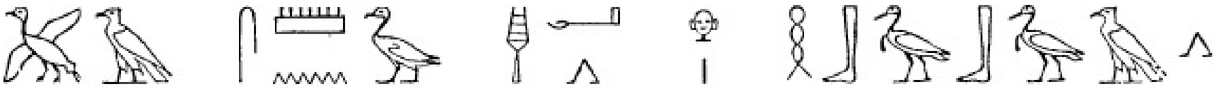


åbti en uaχi āḥā en ťeṭ en

east of the colonnade. Rose up and spake

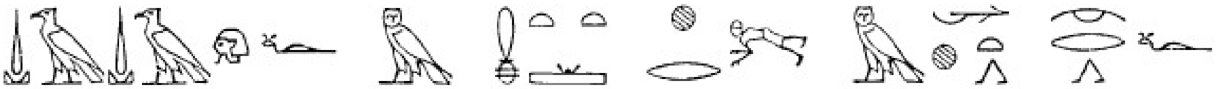
Ṭeṭṭeṭȧ ťeṭet - nef em ḥeka un ȧn

Tetteta, he uttered words of magical power. Was



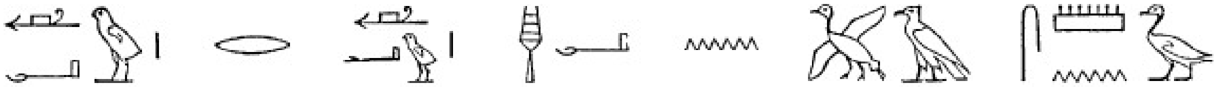
pa smen āḥā ḥer ḥebaba

the goose [then] standing up to waddle [and]



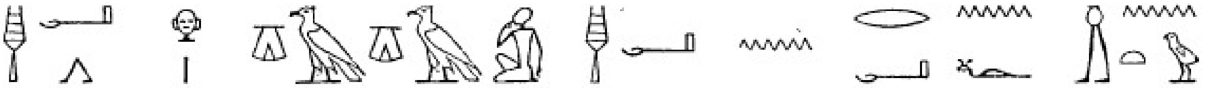
ťaťa - f em mȧtet χer emχet sper-f

its head likewise. Now after had come



uāu er uāu āḥā en pa smen

the one upon the other, stood up the goose



āḥā ḥer ḳaḳa āḥā en erṭā - nef ȧn-tu-

standing to cackle. Rising up he made to be brought

nef χet-āa ȧri entu eref em mȧtet āḥā en

to him a *khetāa* bird, was done to it likewise. Rose up and

erṭā en ḥen - f ȧn-tu - nef ȧua uā seχer

made his Majesty to be brought to him ox one; having fallen

ṭep-f er ta āḥā en t'eṭ en Ṭeṭṭeṭȧ

its head to the earth, rose up and spake Tetteta,

t'eṭet - nef em ḥeka āḥā en pa

he uttered words of magical power, and stood up the

ȧua uā

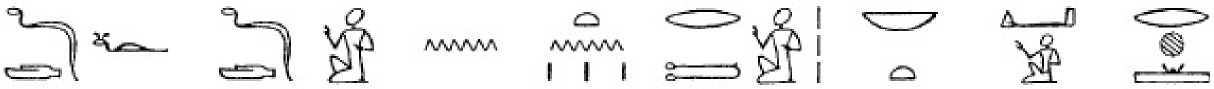
ox.

THE LIFE OF ȦĀḤMES, THE NAVAL OFFICER AS TOLD BY HIMSELF.

[XVIIIth dynasty.]

ḥer χenit Ȧāḥ-mes sa Ȧbana maāχeru

The chief of the sailors, Amasis, son of Abana, triumphant,

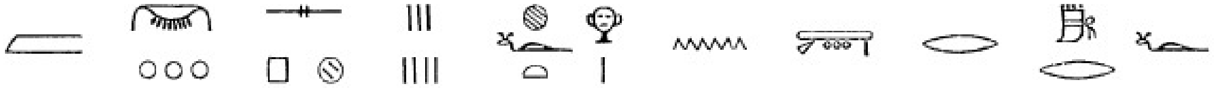


t'eṭ - f t'eṭ - ȧ en ten reθ nebt ṭā-ȧ reχ-

saith he: I speak to you, O men all, and I give you

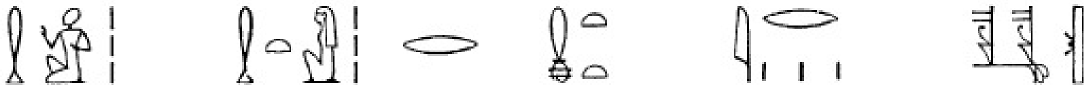
ten ḥesu χepert - nȧ āuā - kuȧ

to know the favours which have come to me. I was decorated



em nub sep VII χeft en ta er t'er - f

with gold times seven before the land all of it, [and



ḥen ḥent er mȧtet ȧru seḥ-

with] men-servants and maid-servants, as well as with {what belonged to them.} I became

kuȧ em aḥet āšt urt ȧu ren en qen

owner of fields many great; shall the name for bravery

em *ȧrit - nef* *ȧn* *ḥetemu* *em* *ta* *pen*
in what he wrought not cease in land this

ṭetta *ṭeṭ - f* *erentet* *ȧri - nȧ* *χeperu - ȧ* *em*
for ever. He saith : Now I made my coming into being in
(*i. e.*, I was born)

ṭemȧ *en* *Neχeb* *ȧu* *ȧtef-ȧ* *em* *uāu*
the city of Nekheb. Was my father of the captain[s]

en *suten net* *Se-qenen-Rā* *maāχeru* *Ba* *sep sen*
of {the king of the North and South,} Seqenen-Rā, triumphant : Ba twice
(*i. e.*, Baba)

sa *Re - ȧnt* *ren - f* *āḥā - nȧ* *ḥer* *ȧrit*
the son of Reȧnt [was] his name. I rose up to perform

uāu *er* *ṭeb - f* *em* *pa* *uȧa* *en* *pa*
the captainship as his deputy in the ship of the

Mas *em* *hau* *neb* *taui*
Mas (*i. e.*, the Bull) in the time of the lord of the two lands

Neb-peḥtet-Rā *maāχeru* *ȧu-ȧ* *em* *šerȧ* *ȧn*
Neb-peḥtet-Rā, triumphant. Was I at the age of a child, not
(Aāḥmes I)

ȧrit - ȧ ḥemt ȧu sťer - ȧ em semt
had I married a wife, was I sleeping in the garments

šennu χer emχet ḳer - nȧ per āḥā - nȧ
of netted work. But afterwards I possessed a house, I rose up,

θetet - kuȧ er pa uȧa Meḥti ḥer qenen - ȧ
I betook myself to the ship Meḥti that I might fight,
(*i. e.*, the North)

un χer-ȧ ḥer šes ȧθi ānχ uťa senb
[it] being upon me to follow the Prince, life, strength, health,

ḥer reṭ-ȧ emχet sutut - f ḥer ureret - f
upon my feet after his journeyings in his chariot.

ȧu ḥems - tu ḥer ṭemȧ en Ḥet - Uārt
Being encamped One against the city of Avaris
(*i. e.*, the king)

un χer-ȧ ḥer qent ḥer reṭ - ȧ embaḥ ḥen - f
was [it] upon me to fight upon my feet before his Majesty.

āḥā - nȧ ṭehen - kuȧ er χāā-em-Men-nefer
I rose up, I was advanced to Khāā-em-Men-nefer.
(*i. e.*, to a ship of this name)

un *ȧn* *tu* *ḥer* *āba* *ḥer* *mu* *em* *pa*
Being One (*i. e.*, the king) fighting on the waters of the

ṭeṭ - *ku* *en* *Ḥet-Ūārt* *āḥā* *en* *χafā* - *nȧ*
canal of Avaris, rising up I captured [booty].

ȧn-nȧ *ṭet* *semȧ* - *θ* *en* *sutenet* *uḥem*
I brought a hand [which] was mentioned by the royal herald.

un *ȧn* *tu* *ḥer* *erṭāt* - *nȧ* *nub* *en* *qent*
Was One giving to me the gold of bravery.
(*i. e.*, prize)

āḥā *en* *nemu* *āba* *em* *ȧuset* *ten* *un* *ȧn-ȧ*
Was a second time war in place this, and I was

ḥer *nem* *χafā* *ȧm* *ȧn-nȧ* *ṭet* *un* *ȧn* *tu*
again capturing [booty] there. I brought a hand, was One

ḥer *erṭāt* - *nȧ* *nub* *en* *qent* *em* *nem-ā* *un*
giving to me the gold of bravery again. Was

ȧn *tu* *ḥer* *āba* *em* *Ta-qemet* *reset* *en* *ṭemȧ*
One fighting in Ta-qemet to the south of city

pen āḥā en ȧn - nȧ seqerȧ ānχ sa

this, rising up brought I captive a living person.

ha - nȧ er pa mu māk ȧn - tu - f

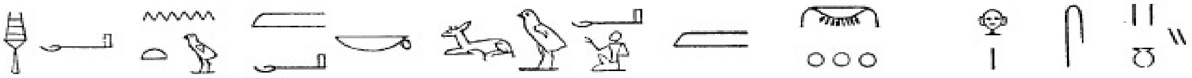
I went down into the water verily bringing him

em seṡeṭ ḥer ta uat pa ṭemȧ t'a-

by force along the road of the town, I set out

nȧ χer - f ḥer mu semȧu en sutenet uḥem

with him on the water. Reported it the royal herald,



āḥā en tu māk āuā - ȧ em nub ḥer - s sen

rose up One, verily I was rewarded with gold for it a second time.

un ȧn tu ḥer ḥaq Ḥet-uārt un ȧn-ȧ

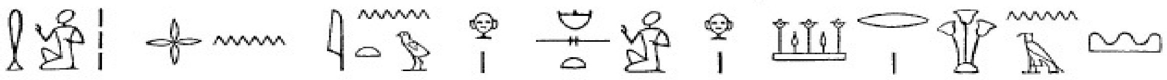
Was One capturing Avaris, was I

ḥer ȧnt ḥaqet ȧm sa uā set ḥemt χemt ṭemṭ

bringing in captives there, man one, women three, in all

ṭepu ftu un ȧn ḥen-f ḥer erṭāt - set nȧ er

heads four, was his Majesty giving them to me for

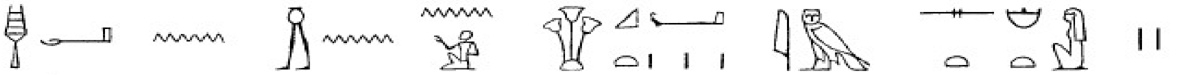


ḥenu *un* *ȧn tu* *ḥer* *ḥemset* *ḥer* *Śareḥan*

servants. Was One sitting before Sharehan
(*i. e.*, besieging)

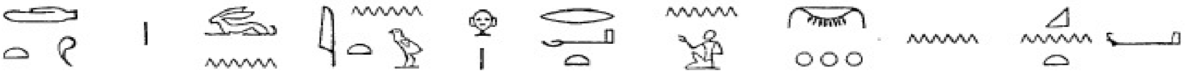
em *renpit* *ṭua* *un* *ȧn* *ḥen-f* *ḥer* *ḥaq - s*

in year five, was his Majesty capturing it.



āḥā *en* *ȧn - nȧ* *ḥaqet* *ȧm* *set ḥemt* *sen*

Rose up brought in I captives there, women two,

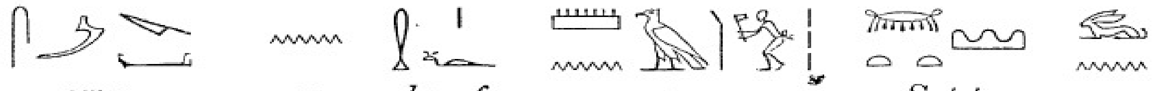


ṭet *uā* *un* *ȧn tu* *ḥer* *erṭāt - nȧ* *nub* *en* *qent*

hand one. Was One giving to me the gold of bravery,

māk *erṭāt - nȧ* *ḥaqet* *er* *ḥenu* *χer* *emχet*

verily [were] given to me the captives for servants. Now after



sma *en* *ḥen-f* *mena* *Satet* *un*

had slaughtered his Majesty the doomed foes of Asia was

ȧn f *ḥer* *χenθit* *Χent-ḥen-nefer* *er*

he sailing up the Nile to Khent-ḥen-nefer to

seksek *ȧnti* *Kenseta* *un* *ȧn* *ḥen-f* *ḥer* *ȧrit*

chastise the Anti of Nubia. Was his Majesty making

χat āat ȧm - sen āḥā en ȧn - nȧ
a slaughter great among them. Rose up brought in I

ḥaqet ȧm sa ānχ sen ṭet χemt un ȧn tu
captives there men living two, hands three. Was One

ḥer āuā-ȧ em nub ḥer - s sen māk
rewarding me with gold for it a second time, [and] verily [he]

erṭāt - nȧ ḥent sen nāt em χeṭ ȧn
gave me female slaves two. Came back sailing down the river

ḥen-f ȧb - f āu em qent neχt
his Majesty [having] his heart expanded with might and conquest,

θetet - nef resu meḥta
[for] he had vanquished those of the south and those of the north.

āḥā en aata iu en res
Rose up the "Scourge" coming to the south,

seteken šau - f utu - f neteru qemāu
making to enter his disease (?), defiled he the gods of the south

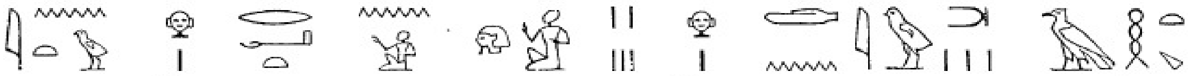
ḥer am - f qemt - f ȧn ḥen-f em θent-
by his grip. Found him his Majesty in Thent-

ta - ā un ȧn ḥen-f ḥer ȧntu - f em
ta - ā. Was his Majesty bringing him in

seqer ānχ reθ - f nebu mȧs ḥaq
captive alive [and] his men all were led in captive.

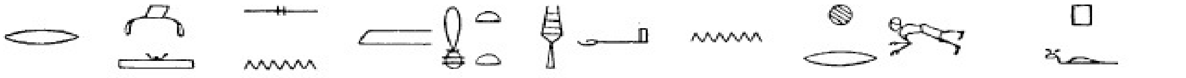
āḥā en ȧn - nȧ māḳa sen em
Rising up I brought in enemies two by

sešeṭ em pa uȧa en aata un
force in the boat of the "Scourge". Was



ȧn tu ḥer erṭāt - nȧ ṭep ṭua ḥer ṭenāu aḥt.
One giving to me heads five for [my] share [and] of land

statet ṭua em nut - ȧ ȧru en ta χenit
measures five in my city. Was done [this] to the sailors,



er āu - sen em mȧtet āḥā en χer pef
all of them, likewise. Rose up degraded one that and

iu Tetȧ - ān ren - f seḥiu - nef nef
came, Tetȧ-ān [was] his name, he collected to himself

χaku - ȧbu un ȧn ḥen-f ḥer sma-
the vile-hearted (*i. e.*, rebels), was his Majesty smiting

f ḥent - f em temt χeper āḥā en
him [and] his servants so that never again {could they rise up.} He gave to

erṭā - nȧ ṭepu χemt aḥt statet ṭua em nut - ȧ
me heads three and of land measures five in my city.

un ȧn-ȧ ḥer χent suten net (bȧt) Ṭeser-ka-Rā
Was I carrying {the king of the North and South,} Tcheser-ka-Rā, (Amenophis I.)

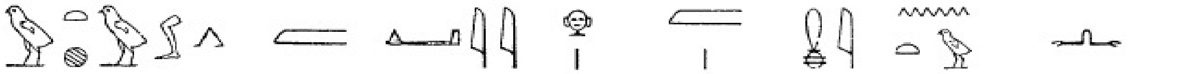
maāχeru ȧu - f em χentit er Keś
triumphant, [when] he was sailing up the river to Nubia

er seuseχt taśu Qemt un ȧn ḥen-f
to widen the boundaries of Egypt. Was his Majesty

ḥer seqer Ȧnti Kenset pef em ḥer ȧb menfitu - f
taking captive Ȧnti of Nubia that among his soldiers,

ȧntu em ḳua ȧn nehup - sen

being led into an ambush not could escape they,



utexu em ṭāi ḥer ḳes mȧ entu ȧn

being scattered and yielding on [their] ground so that never again

xeper ȧst - uȧ em ṭep en menfitu - n ȧu

{could they rise up.} Behold I was at the head of our soldiers,

āba - nȧ er un maā maa en ḥen-f qent - ȧ

I fought in very truth, saw his Majesty my valour.
(*i. e.*, to the utmost of my power)

ȧn-nȧ ṭet sen mās en ḥen-f un

I brought in hands two, carrying [them] to his Majesty. Was

ȧn tu ḥer ḥeḥi reθ - f menment - f

One seeking out his people and his cattle,

āḥā en ȧn-nȧ seqer ānx mās en

rose up brought in I a captive living bringing [him] to

ḥen-f ȧn-nȧ ḥen-f hru sen er Qemt

his Majesty. I brought his Majesty in days two to Egypt

em χnemet ḥeru āḥā en tu ḥer āuā-ȧ
from the pool upper, rose up. One rewarding me

em nub āḥā en ȧn-nȧ ḥent sen em
with gold. Rose up I brought in female slaves two in

ḥeru enen mās - nȧ en ḥen-f un
addition to those which I carried to his Majesty. Was

ȧn tu ḥer erṭāt-ȧ er ābatiu en ḥeq un-
One making me the "Warrior of the Prince". Was
(*i. e.*, "Crown-warrior")

nȧ ḥer χent suten net (bȧt) Āa-χeper-ka-Rā
I conveying up the river {the king of the North and South,} Āa-kheper-ka-Rā, (Thothmes I.)

maāχeru ȧu-f em χenti er Χent-ḥen-nefer
triumphant, was he sailing up to Khent-ḥen-nefer

er sesun ḥāi Χetet er ṭer
to punish the disaffected ones of Khetet, and to destroy

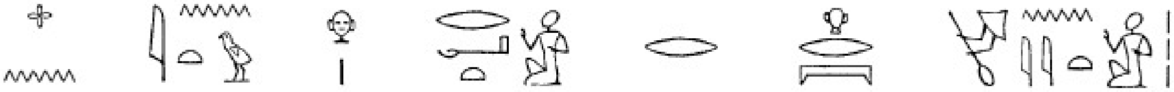
bes en Ā (?) un - ȧn ȧ ḥer qent
the roads (?) of the district of Ā (?). Was I fighting

emmā - f   em   pa   mu   bȧn   em   pa

with him on the water foul in the

. . . .   *pa   āḥāu   ḥer   ta   penāit*

. . . ., and the fighting barges [were] on the shallow beach,



un   ȧn tu   ḥer   erṭāt-ȧ   er   ḥer   χenit

was One making me the chief of the sailors.

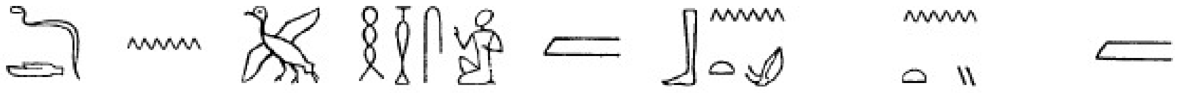
un   ȧn   ḥen-f   ānχ   uṭa   senb

Was his Majesty, life, strength, health . . .

THE HARPER'S LAMENT.

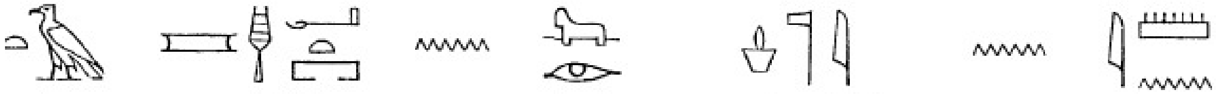
From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]



ṭeṭ en pa ḥes em bent enti em

Saith the singer to the harp who is in

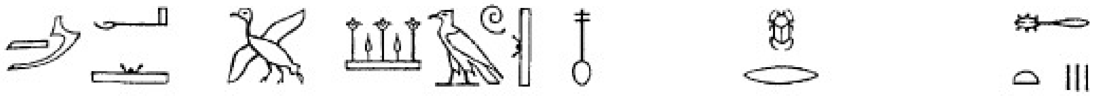


ta māḥāt en Ȧusȧr neter ȧtf en Ȧmen

the tomb of Osiris, the divine father of Amen,

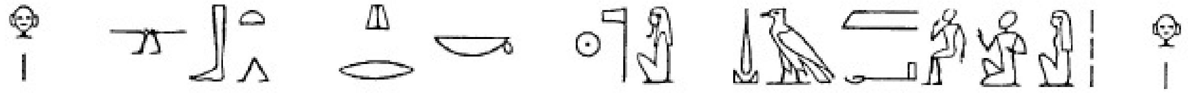
Nefer-ḥetep maāχeru ṭeṭ - f urṭ uru pu

Nefer-ḥetep, triumphant. Saith he: Resteth mighty one this,



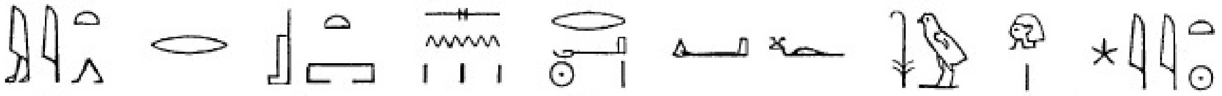
maā pa śau nefer χeper χat

right and true [is] the decree good. {What hath come into being [from]} bodies (*i. e.*, women)



ḥer sebt χer - k Rā ṭamā ḥer

must pass away before thee, O Rā, the young men and women



it er ȧuset - sen Rā ṭā - f su ṭep ṭuait

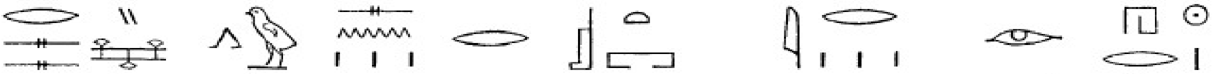
go to their places. Rā giveth (*i. e.*, sheweth) himself at dawn,

Tem ḥetep em Manu ťai ḥer utet kant ḥer

Tmu setteth in Manu. Men beget and women

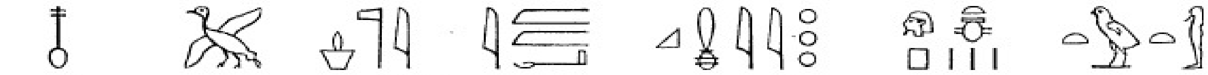
sešep fenṭ neb ḥer tepā nefu ḥeť - ta meses

receive, nose every smelling the breath of dawn, and children



ressi iu - sen er āuset - āru āri hru

all alike they come to the place {which belongeth to them.} Make a day

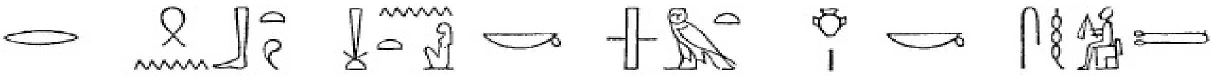


nefer pa neter ātef āmmā qemāi ṭept tut

happy, O divine father! Come, unguents and perfumes are set

er χer - k maḥuu sešennu er ermentu

before thee, *maḥu* flowers and lilies for the arms [and]



er šenbet sent - k āmt āb - k seneťem-θ

for the neck of thy sister dwelling in thy heart, sitting

er-ḳes - k āmmā ḥes qemā er χeft - k

near thee. Come then, song [and] music are before thee.

mā ḥa ṭutu nebt seχa - nek reštu

Set behind [thee] evil things all, think thou upon gladness [only]

er *it* *hru* *pefi* *en* *menȧ* *ȧm-f* *er*

until cometh day that arriveth [a man] in it at

pa *ta* *mer - s* *ḳer*

the land [which] loveth it silence.

THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]

renpit XXIII ṭep šemu hru XVI er ṭemā

Year twenty-three, first month of summer, day sixteen, at the town

en Iḥem utu en ḥen-f neťu - re ḥenā

of Ihem. Ordered his Majesty a council of war with

menfitu-f en neχt er ťeṭ erentet χeru

his soldiers of valour, saying : Inasmuch as wretch

pef en Qeṭešu iu āq er

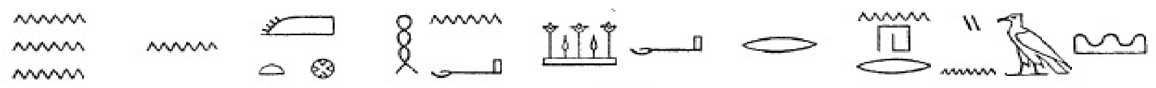
that of Kadesh hath come [and] gone into

Mākθá su ȧm em ta at seḥui-

Megiddo, [and] he is there at this moment, and hath

nef nef seru nu set nebt enti ḥer

gathered to him the princes of countries all who are on



mu en Qemt ḥenā śaā er Neherina

the water of Egypt and [those who are] as far as Neherina,
(*i. e.*, in league with Egypt) (Mesopotamia)

em Śasu χaru Qeṭu sesemut - sen

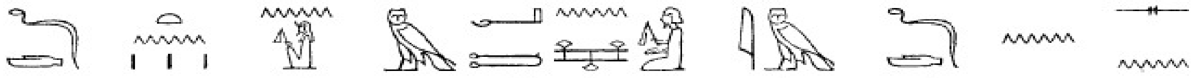
of the Shasu, Syrians, Qetu, their horses,

menfitu - sen er ťer - sen erentet su ḥer ťeṭ χertu

their soldiers, all of them, because he was saying, "Verily

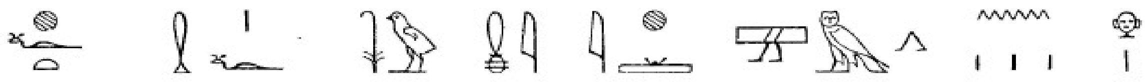
āḥā - ȧ er āba er ḥen - f em Mākθȧ

I will rise up to fight against his Majesty in Megiddo",



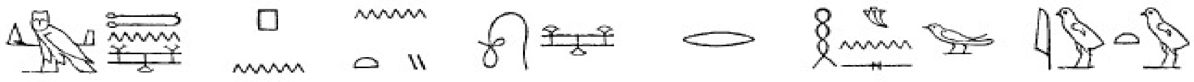
ťeṭ - ten - nȧ māθen-ȧ ȧm ťeṭ - en - sen

tell ye me my way thither. They spake



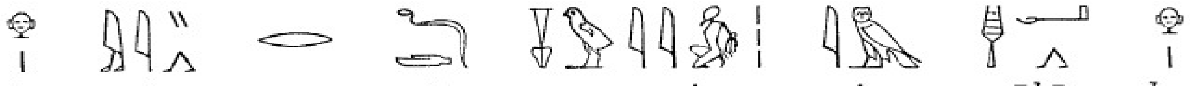
χeft ḥen-f su mā ȧχ śem - n ḥer

before his Majesty: Is it wherefore that we march along



māθen pen enti ua er ḥens ȧutu

road this which advances becoming narrower? One



ḥer i er ťeṭ samui ȧm āḥā ḥer

cometh to say, "The foes are there standing to

. . . . . *māθen er āšt ȧs ben šem*

[defend] the road against a host". Behold must not march {in this case}

sesemet em-sa sesemet reθ em-sa reθ em mȧtet

horse behind horse, and man behind man? likewise is it

ȧn ȧu unen na en ḥāti en - n ȧmi

that would be the men who are in front of our army able

ḥer āba ȧu na en peḥuti āḥā āā em

to fight, being those of the rear standing distant in

Āalena ȧn āba - en - sen erentet sen en

Ālena not being able to fight? {For as much as there are} two

māθent āā uā en māθen māk

roads {extending to a distance,} one of the road[s] verily

su erṭāt - n ḥer uat ȧment en Taāāneka

it will set us on the road west of Taāāneka, and

ki māk su erṭāt - n ḥer uat meḥtet en

the other verily it will set us on the road north of

Ṭefθȧ per - n er meḥtet en Mākθȧ

Tcheftha, and {we shall come out} to the north of Megiddo.

ȧχ ṭau neb - n neχt ḥer χert ȧb - f

O let go forth our lord mighty according to his heart's desire

ȧm em erṭā šem - n ḥer māθen

there . . . . . do not make us march on road

pen šeta āḥā na en ȧput ȧm - f ȧst

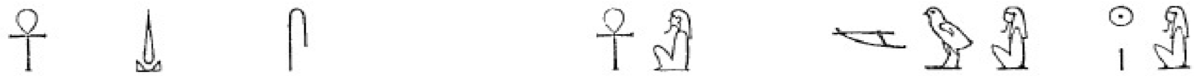
this hidden, stand the envoys in it. Behold

ḥen-f ḥer χāār ḥer - s χer pen ṭeṭ - en-

his Majesty became furious at it [at] things these [which] they had

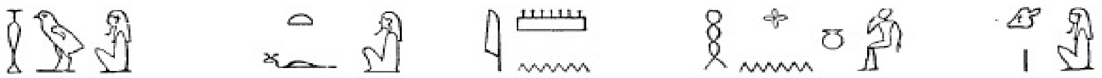
sen χer ḥāt ṭeṭetet em ḥen en setep-sa

said before the words from the Majesty of the Court,
(*i. e.*, in respect of)



ānχ uṭa senb ānχ-ȧ meru - ȧ Rā

life, strength, health, [and he said :] By my life, by my beloved Rā,

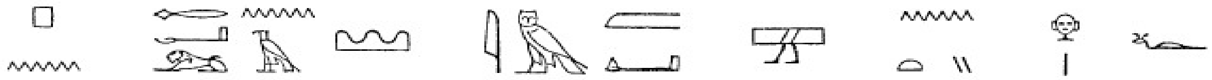


ḥesu-ȧ tef - ȧ Ȧmen ḥunnu fenṭ-ȧ

by my favour with my father Amen, who maketh young my nose

em ānχ usr àu t'au ḥen-à ḥer māθen

with life and power, will set out my Majesty by road



pen Āālena àmmā šem enti ḥrà - f

this of Āālena. Let go him whose face

àm - θen ḥer na en māθennu t'eṭu-

among you is upon the roads [of which] ye have

θen àmmā iut enti ḥrà - f àm - θen em

spoken, let come him whose face among you is for

šesut ḥen-à mā ka - sen em na

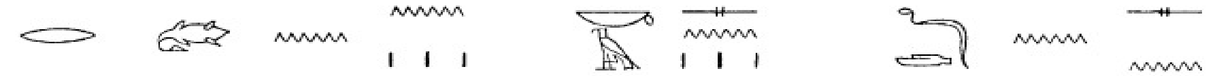
following my Majesty, because they will cry among the

en χeru but Rā àn àu

wretched creatures abominated of Rā : "Is it not that

ḥen-f t'au ḥer ki māθen àu-f āā

his Majesty hath gone by another road? He hath departed

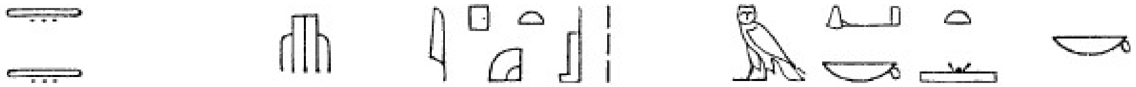


er senṭ - en - n ka - sen t'eṭ - en - sen

through fear of us;" [this] will they cry. They spake

χeft ḥen-f àri tef - k Àmen neb nest

before his Majesty: "May make thy father Amen, the lord {of the thrones}



taiu χent àpt māket - k

of the world, the dweller in the Apts, (*i. e.*, Karnak) thy protection.

māk - n em šes ḥen-k em bu neb

Verily we [are] following thy Majesty into place every

t'au-k àm un - n bak em-sa neb-

goest thou there; we are servants behind their

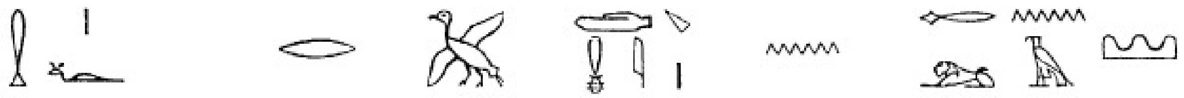
sen

master."

II.

àst peḥui en menfitu neχt en

Behold then the end (*i. e.*, rear guard) of the army mighty of



ḥen-f er pa ṭemà en Āalena

his Majesty [was] at the town of Āalena, and

pa *ḥāti* *per* *er* *ta* *ȧnt* *meḥ-*

the head (*i.e.*, advance guard) came forth to the valley . . ; [when] they

en - *sen* *pek̇* *en* *ȧnt* *θen* *āḥā* *en*

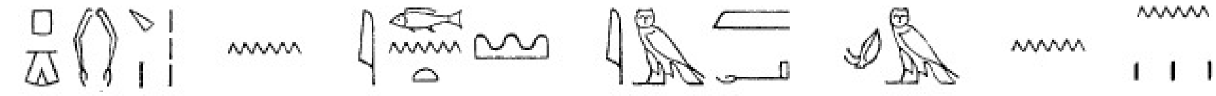
had filled the ravines of valley this, rose and

ṫeṭ - *en* - *sen* *χer* - *tu* *eref* *māk* *ḥen-f*

said they: "Assuredly now verily his Majesty

per *ḥenā* *menfitu-f* *en* *neχtu* *meḥ* - *en* - *sen*

{hath come forth} with his army of brave men, and they have filled



pek̇ *en* *ȧnt* *ȧmmā* *setem* - *en* - *n*

the ravines of the valley: come now, let us hearken unto

neb - *n* *neχt* *em* *pa* *ṫeṭet-f* *nebt* *ȧmmā*

our lord mighty in that which he saith all, come now,

sai - *en* - *n* *neb* - *n* *peḥui* *en* *menfitu-f* *ḥenā*

let us guard our lord. The rear of his army and

ret-f *sai - sen* *peḥui* *en* *pa menfitu*
of his men they guard the rear of the army

er *ḥa* *ka* *āba - sen* *er* *na* *en* *seta*
behind : surely if they fight against the mountaineers,

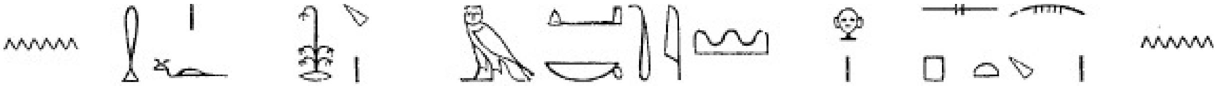
ka *tem - n* *erṭāt* *ȧb - n* *er* *χaā* *pa-n*
surely we must not allow our heart to forsake our
(*i. e.*, courage)

menfitu *sment* *ȧ* *en* *ḥen-f* *ḥer* *benru-*
soldiers has stationed whom his Majesty outside

sen *enti* *ȧm* *ḥer* *sait* *peḥui* *en* *menfitu-f*
these which are there to guard the rear of his army

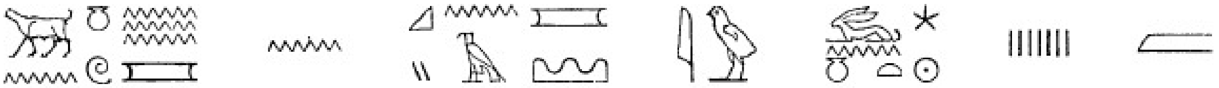
en *neχt* *ȧst* *peḥ* *en* *pa* *ḥāu*
of brave men." Behold then arrived the forepart of the army

per *ḥer* *māθen* *ȧu* *rer* *em* *Śut* *sper*
coming forth on the road at the revolving of Shu, arrived



en ḥen-f res Mākθȧ ḥer sept en

his Majesty at the south of Megiddo, on the edge of

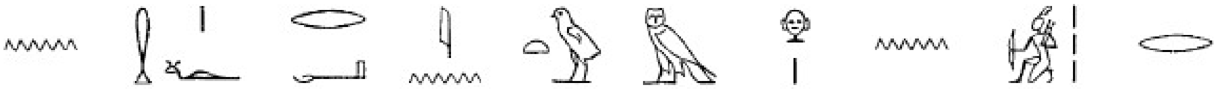


χennu en qina ȧu unnut VII em

the pool of Qina, [it] being hour seven of

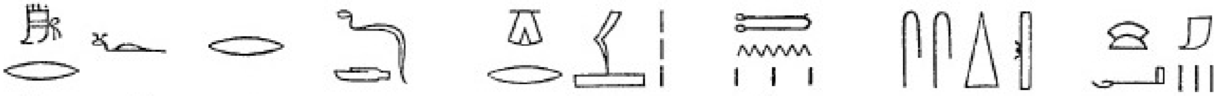
rer em Śu āḥā en uaḥ ȧhu

the circuiting of Shu. [One] rose up and pitched the camp



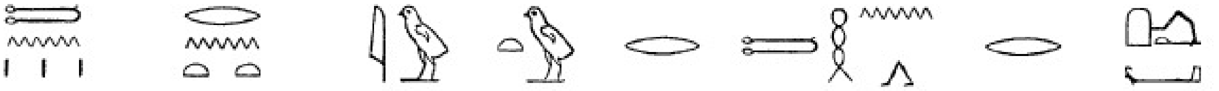
en ḥen-f ertā ȧn tu em ḥrā en menfitu er

of his Majesty, and it gave in the face of the army all



ṫer - f er ṫeṭ ḳer - θen sesepṭ χāāu-

of it, saying: "Lay ye hold upon [and] prepare your



θen erentet ȧu - tu er θeḥen er āba

arms inasmuch as it will be to advance to do battle

ḥenā χer pef χasi em ṭua ḥer entet

with wretched one this and abominable at daybreak, because

tutu ḥer . . . . . em āāni en ānχ uťa senb

it will be to . . . . . in the camp of life, strength, health".

ārit meχer (?) uru uā en šesu

Made preparations (?) the overseers {of the provisions} of the foot-soldiers,

seš resu en menfitu ťeṭ - en - sen

passed along the watchmen of the soldiers, they said:

men sep sen res ṭep sep sen res em ānχ

"Be firm, twice; watch well, twice; watch for life

em am en ānχ uťa senb it - tu er

in the camp of life, strength, health." Came one to

ťeṭ en ḥen-f meru senb āuāit

say to his Majesty: "The mountain {land is in a good state,} {and the bondsmen}

rest meḥt er mātet renpit XXIII tep

south and north likewise." Year twenty-three, first month

šemu hru XXI hru en ḥeb en paut (?) n

of the season, day twenty-one, the day of the festival of *paut (?) n* of summer

er meti sutenet χāt ṭep ṭuat

which corresponds {with that of} the royal coronation, at {the earliest dawn,}

ȧst erṭā em ḥrȧ en menfitu er ṭer - f er

then was given in the face of the army all of it to

seš er χeft ṭau ḥen-f ḥer urerit

advance against the enemy. Set out his Majesty in a chariot [made]

ent uasm (smu) sābu em χakeru - f nu

of shining bronze decorated with its accoutrements of

rāt mȧ Ḥeru θema neb ȧri χet mȧ

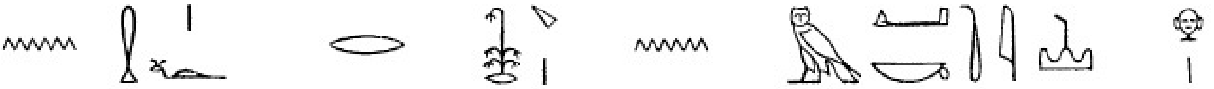
battle, like Horus, the crusher, the lord, maker of things, like

Menθu Uasti ȧtef Ȧmen ḥer seneχt

Menthu [god] of Thebes, [and] father Amen was for making strong

āāui - f pa ṭeb rest en pa menfitu

his two hands. The horn southern of the army

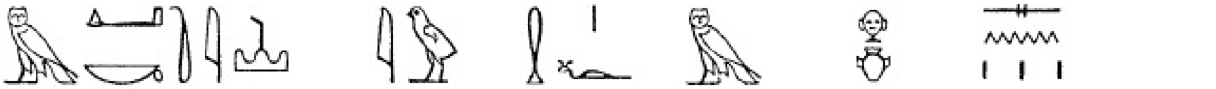


en ḥen-f er res en Mākθȧ ḥer

of his Majesty was to the south of Megiddo, at

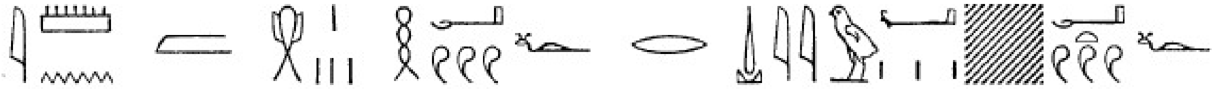
sept Qina pa ṭeb meḥti er meḥti ȧmenti

the border of Qina, the horn northern to the north-west



Mākθȧ ȧu ḥen-f em ḥer-ȧb - sen

of Megiddo. Was his Majesty in the middle of them, [was]



Ȧmen em sau ḥāu-f er ṭaiu . . . . āt - f

Amen protecting his body . . . . his limbs.

āḥā en seχem en ḥen-f er-es χer ḥāt

Rising up gained possession his Majesty of it before his

menfitu-f maa ȧn sen ḥen-f ḥer seχem

army. [When] saw they that his Majesty [was] for gaining

er-es ȧu - sen ḥer ȧfṭ em ḳebḳebi

possession of it, were they for fleeing headlong

er Māk θȧ em ḥrȧu en senṭ χaā-

into Megiddo with faces of fear, they forsook

en - sen sesemut - sen ureret - sen nu nub ḥer

their horses [and] their chariots of gold upon

ḥet' ȧtḥu - tu set em tebteb

silver, drawn up were they by the strings

ḥebs - sen er ṭemȧ pen ȧst χetem

of their garments into town this, for behold {had shut the gates}

en na en reθ ṭemȧ pen ḥer ȧtḥu-

certain of the people of town this, [and] they drew

sen em ḥebs er θebθeb - seθ

up [them] by [their] garments to hoist them

er *ḥer* *er* *ṭemȧ* *pen* *ȧst* *ḥa*

over [the walls] into town this. And behold in truth

ȧn *ȧri* *menfitu* *en* *ḥen-f* *erṭāt* *ȧb* - *sen* *er*

not made the soldiers of his Majesty to give their {hearts / minds} to

ḥaq *na* *en* *χet* *en* *na* *χeru*

capture any of the things (*i. e.*, spoil) of the degraded ones,

ȧu - *sen* *ḥer* *āq* *er* *Mākθȧ* *em*

[for] they were for entering into Megiddo at

ta *at* *ȧst* *ȧtḥu* - *tu* *pa* *χeru*

the moment, (*i. e.*, immediately) and then [while] they were drawing up the degraded

χasi *en* *Qeteš* *ḥenā* *χeru* *χas*

{and abominable men} of Kadesh, and the degraded and abominable

en *ṭemȧ* *pen* *em* *χas* *er* *seāqet* - *set*

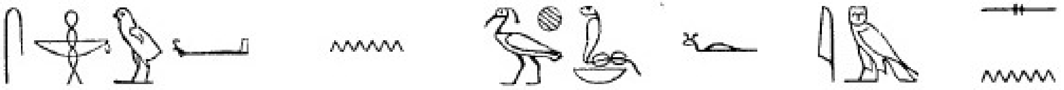
of town this in haste to make enter them

er *ṭemȧ* *pen* *ȧu* *senṭ* *ḥen-f* *em* *ḥāt-*

into town this, was the fear of his Majesty in their

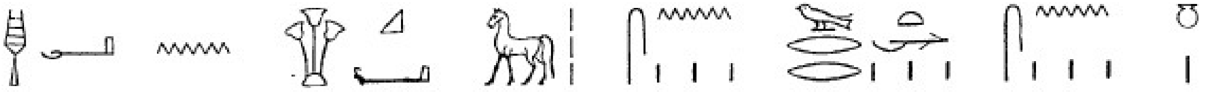
sen *ȧu* *āāui* - *sen* *beṭeš* *maa* - *sen*

members, were their hands powerless [when] they saw



seku *en* *χu* - *f* *ȧm* - *sen*

the destruction [wrought] by his uraeus crown among them. [They]



āḥā *en* *ḥaq* *sesemut* - *sen* *ureret* - *sen* *nu*

rose up and captured their horses, their chariots of

nub *ḥer* *ḥeṫ* *ȧri* *mȧsi* *māḥut* - *sen*

gold upon silver, and made to pass into captivity their peoples,

qennu - *sen* *sṫer* *em* *seθesi* *mȧ*

and their mighty men lay prostrate upon their backs dead like

remu *em* *qāḥ* *šen* *neχt* *en*

fishes on the river bank, {and the warriors} mighty of

ḥen-f *ḥer* *ȧp* *χet* *ȧru*

his Majesty [were] for counting the spoil belonging to them.

seqer *ānχ* *CCCCXLI* *ṭet* *LXXXIII* *sesemut*

Captives living 441; hands 83; horses

MM XLI *mesit* *ent* *sesemut* *CXCI*

2041; the young of horses 191;

ȧbare *VI* *renpet* *ureret* *bak-θ*

stallions 6; horses . . . . .; a chariot worked

em *nub* *ṭebu* *em* *nub* *ureret* *nefert*

with gold, and a seat of gold; a chariot beautiful

bak-θ *em* *nub* *en* *ser* *en* *Mākθ* *ureret*

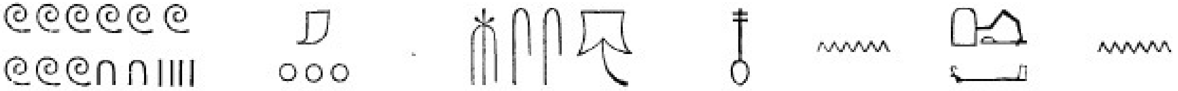
worked with gold of the prince of Megiddo; chariots

nefert *bak-θ* *em* *nub* *en* *mesu* *χer* *pef*

beautiful worked with gold of the sons {of wretched creature} that

XXX ureret en menfitu - f χas DCCCXCII ṭemṭ

30; chariots of his soldiers vile 892; in all

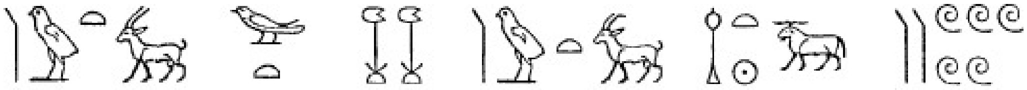


DCCCCXXIV χemt meses nefer en āba en

924; of bronze a coat of mail fine of battle of

χer pef pet DII untu CCXCVII

{wretched creature} that; . . . . bows 502; . . . . calves 297;



āut neťeset MM āut ḥeťet

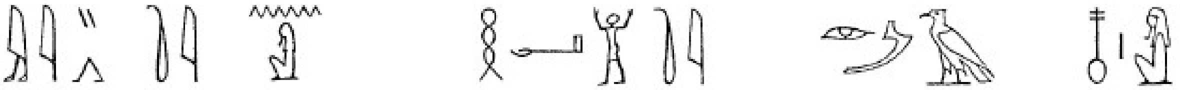
beasts small 2000; beasts white 20500.

SPEECH OF ȦMEN-RĀ THOTHMES III.

[XVIIIth dynasty.]

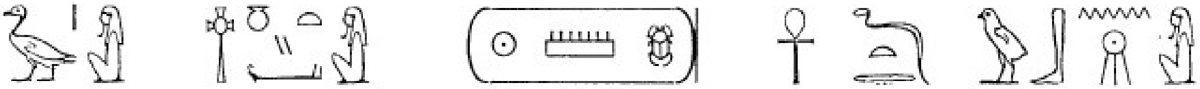
met' àn Àmen-Rā neb nest taiu

Saith Àmen-Rā, the lord of the thrones of the world:



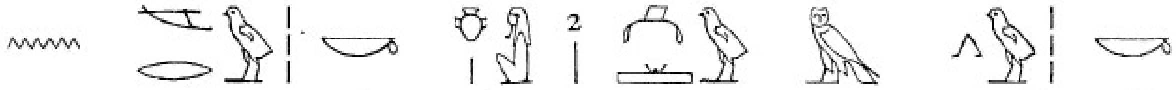
i - θà - nà ḥā - θà maa nefer-à

Come thou to me [and] make glad thyself [at] the sight {of my beauty,}



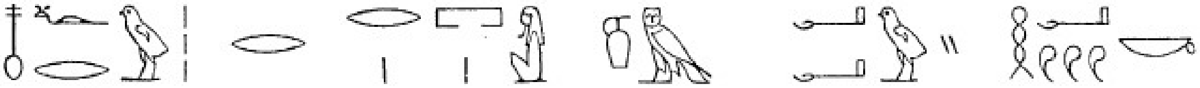
sa-à nett'i-à Men-χeper-Rā ānχ t'etta uben-à

my son, my brave one, Men-kheper-Rā (Thothmes III.) living for ever! I shine



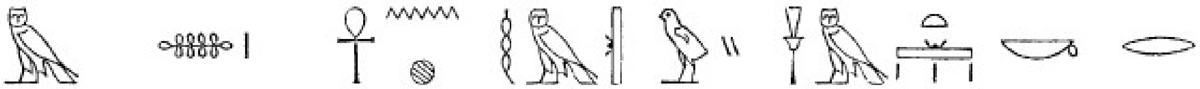
en meru - k àb-à āu em iu (?) - k

through love for thee, my heart rejoiceth at thy comings



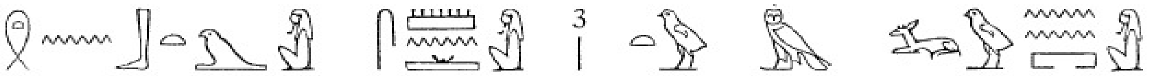
neferu er erper-à χnem āāui ḥāu-k

happy to my temple. {I have united} my two hands to thy body



em sa-à ānχ net'em - ui seχemet - k er

in my protection living, doubly sweet is thy form unto

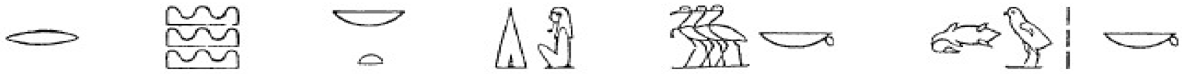


śenbet-ȧ smen-ȧ tu em āunn-ȧ

my divine body. I have stablished thee in my dwellingplace,

bi - ȧ - nek ṭā-ȧ - nek qent neχt

I have made thee a wonder. I have given to thee power and victory

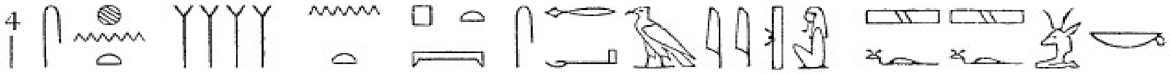


er set nebt ṭā-ȧ baiu-k senṭu - k

over foreign lands all. I have given thy will and the fear of thee

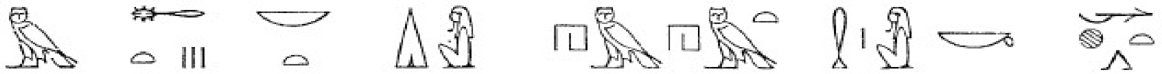
em taiu nebu ḥerit - k er ṫeru

in lands all, they fear thee to the limits



seχent ent pet seāāai - ȧ śefśef - k

of the four pillars of heaven. I have magnified the terror of thee



em χat nebt ṭā-ȧ hemhemet ḥen - k χet

in bodies all, I have given the report of thy majesty among

pet paut uru set nebt ṭemṭ

{the nine foreign peoples.} The nobles of foreign nations all in totality [are]

em χefā - k āui - ȧ āāui - ȧ ṫes - ȧ

in thy fist. I have stretched out my hands, mine own,

ennuḥu - ȧ - nek setet maťer - ȧ Ȧnti Kenset
I have bound for thee with cords, I have led captive Ȧnti of Nubia

em ťebāu χau meḥta em ḥefnu em
by {tens of thousands} and thousands {[and] of those on the north} by {hundreds of thousands} of

seqer ṭā - ȧ χer reqi - k χer
prisoners. I have made to fall thy opponents beneath

tebtiu - k tătă - k šenθiu χaku-ăbu
thy sandals. Thou didst destroy the companies of rebels

mă utu-ȧ nek ta em āu - f
even as I commanded for thee the earth in its length

useχ - f ȧmentaiu ȧbṭaiu χer ȧuset
and [in] its breadth. {Those of the west and} {those of the east [are]} under the place

ḥrȧ - k χenṭ - k set nebt ȧb - k
of thy face. Thou hast trodden under foot lands all, thy heart is

āu ȧn un ḥesi su em hau
glad, not were penetrated they [until] in the time

ḥen - k θ-ȧ em semi sper - k

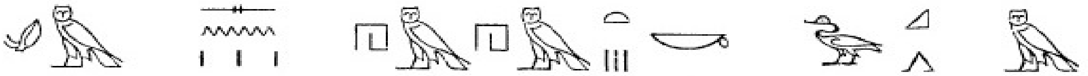
of thy Majesty. I made myself [thy] guide [when] thou wentest forth

er sen ťa - nek mu-ur Nehern

to them. Thou hast traversed the great waters of Nehren (Mesopotamia)

em neχt em user utu - nȧ - nek

in victory [and] in might. I have commanded for thee [that]

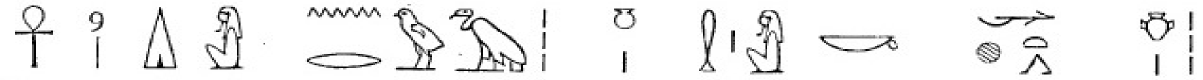


setem - sen hemhemet - k āq em

they may hear the noise of thee entering into [their]

baba ḳaq - nȧ fenṭ - sen em nef en

huts (*or* holes), I have removed their noses from the breath of

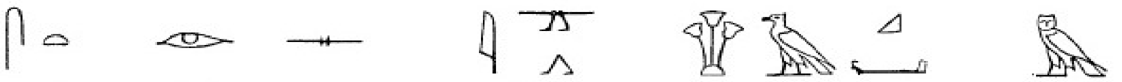


ānχ ṭā - ȧ neru nu ḥen - k χet ȧbu-

life. I have made the terror of thy majesty enter into their

sen χut - ȧ ȧmt ṭep - k sesun - s

hearts. My uraeus crown is on thy head, it burneth with fire



set ȧri - s ȧseb ḥaq em

them, it maketh [thee] to lead away captives from among

nebṭu *Qeṭ* 10 *amem - s* *àmu*
the wicked of the peoples of Qeṭ, it burns up those who are among

nebu - sen *em* *nesut* *seṭen-s* *ṭepu* *Āmu*
their lords with fire, it cutteth off the heads of the Āmu,

àn *nehu - sen* *χer* *meses* *en*
not can they escape, [it] overthroweth {him that cometh within the compass} of

seχemu - s 11 *ṭā-à* *rer* *neχt - k* *em*
its power. I have made {to go round about} thy victories among

taiu *nebu* *seḥeṭeṭ* *ṭept - à* *em* *en* *ṭeṭ - k*
lands all, shining with my crown upon thy body.

àn *χeper* *bešta - k* *er* *šenentu* *pet*
Not shall arise an enemy of thine as far as the circuit of heaven.

iu - sen *χer* *ànnu* *ḥer* *pesṭu - sen* *em*
They come having offerings upon their backs with
(*i. e.*, peoples)

12 *kesu* *en* *ḥen - k* *mà* *utu - à*
homage to thy Majesty even as I have commanded

ṭā-à *beṭeś* *tekeku* *iu* *em*

I have made the rebels to be fettered [when] they came near

hau - k *maχa* *en* *àbu - sen* *ḥāu - sen*

unto thee, burned their hearts, their limbs

seṭau 13 *i - nà* *ṭā-à* *tàtà - k* *uru*

quaked. I came, I made thee to smite the princes

Ṭah *seś - à* *set* *χer* *reṭ - k* *χet* *set-*

of Tchah, I drove them under thy feet throughout their

sen *ṭā - à* *maa - sen* *ḥen - k* *em* *kestut*

lands. I made to look them upon thy Majesty as a ray of light,

seḥeṭ - k *em* *ḥràu - sen* *em* *senen-à* 14 *i - nà*

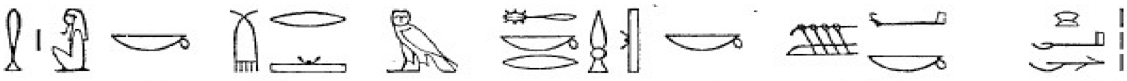
thou didst shine upon their faces as my divine image. I came,

ṭā - à *tàtà - k* *àmu* *Satet* *seqerà-k*

I made thee to smite those who are in Asia, (*i. e.*, the dwellers) {I made thee to take captive}

ṭepu *Āmu* *nu* *Reθen* *ṭā - à* *maa - sen*

the chiefs {of the conquered nomads} of Syria, I have made them to see



ḥen - k āper em χaχer - k seśep-k χāā

thy Majesty provided with thy panoply, {thou didst grasp} [thy] weapons

āba ḥer urerit i - nȧ ṭā-ȧ tȧtȧ - k

[and] fight upon [thy] chariot. I came, I made thee to smite

ta ȧbtet χenṭ - k entau em uu

the land of the east, thou didst trample down those in the regions

nu Ta-neter ṭā - ȧ maa - sen ḥen - k mȧ

of Ta-neter. I made them to look upon thy Majesty as one

seśeṭ sba set bes - f em seśet

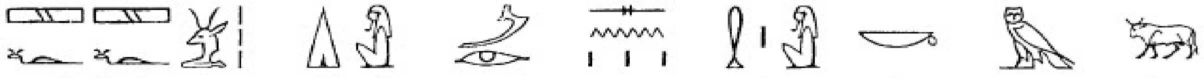
circling [like] a star and pouring out his radiance in fire,

ṭā - f ȧṭet - f i - nȧ ṭā-ȧ tȧtȧ - k

he giveth forth his dew. I came, I made thee to smite

ta Ȧmentet Kefa Ȧsebi χer

the land of the west, Phoenicia and Cyprus hold [thee]



śefśef ṭā - ȧ maa - sen ḥen - k em ka

in fear. I made them to look upon thy Majesty like a bull

renp *men* *āb* *sept* *ābui* *ān* *ha* *entuf*

young, firm of heart, provided {with horns,} not can he be approached.
(*i. e.*, full of valour)

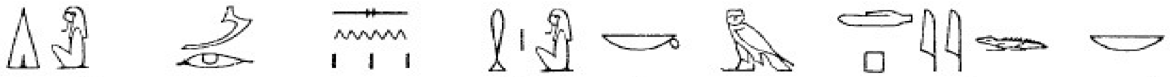
17

i - nā *tā - ā* *tātā - k* *āmu* *nebu - sen*

I came, I made thee to smite those who were among their lords,

taiu *nu* *Māθen* *set* *ḳer* *sent-k*

the lands of Maθen trembled having fear of thee.

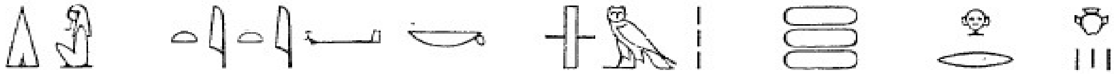


tā - ā *maa - sen* *ḥen - k* *em* *tepi* *neb*

I made them to look upon thy Majesty as the crocodile, the lord

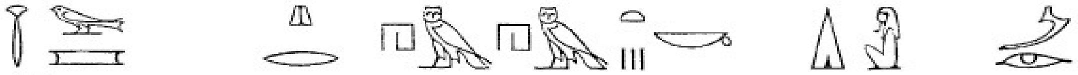
sent *em* *mā* *ān* *teken* *entuf* 18 *i - nā*

of terror in the waters, not can be approached he. I came,



tā - ā *tātā - k* *āmu* *āaiu* *ḥer* *ābu*

I made thee to smite the dwellers {in the islands} in the midst



Uat-ur *χer* *hemhemet - k* *tā - ā* *maa-*

of the Great Green with thy roarings, I made them to look
(*i. e.*, Mediterranean Sea)

sen *ḥen - k* *em* *neṫeti* *χāāu* *ḥer* *pestu*

upon thy Majesty as the avenger [who] stands upon the back

en sma - f 19 *i - nȧ ṭā-ȧ tȧtȧ - k*

of his victim for sacrifice. I came, I made thee to smite

θeḥennu taiu Uθena en seχem baiu - k

Thehennu, the lands of Uthena are in the power of thy will.

ṭā-ȧ maa - sen ḥen - k em maȧḥes

I made them to look upon thy Majesty as a raging lion,

ȧri - k set em χart χet

thou didst make them [to go] into [their] holes in passing through

ȧnt - sen 20 *i - nȧ ṭā - ȧ tȧtȧ - k*

their valley. I came, I made thee to smite

peḥuu šenent šent ur ārf em

the out-lying swamps, the circle {of the boundary of the great water} is bound up in

χefā - k ṭā-ȧ maa - sen ḥen - k em neb

thy fist, I made them to look upon thy Majesty as the lord

ṭemat Ḥeru θet em ṭekeket - f er merer-f

of pinions, Horus carrying off with his glance {what he pleaseth.}

21 *i - nȧ ṭā - ȧ tȧtȧ - k ȧmu ḥā*

I came, I made thee to smite the dwellers in the foremost

en sen ḥu - k ḥeru śā em

parts of them, thou hast seized the dwellers on the sand as

seqerȧ ānχ ṭā - ȧ maa - sen ḥen - k mȧ

captives living. I made them to look upon thy Majesty as

sȧb qemā neb mest ḥāputi

a jackal of the south, the lord of quick motion, a stealthy runner

χens taui 22 *i - nȧ ṭā-ȧ tȧtȧ - k*

passing through the lands. I came, I made thee to smite

Ȧnti Kenset er - men em Śat em amemet - k

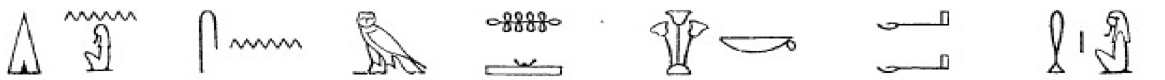
the Anti of Nubia as far as Shat [is] in thy grasp.

ṭā-ȧ maa - sen ḥen - k mȧ senui - k

I made them to look upon thy Majesty as thy two divine brethren,

ṭemṭ - nȧ āāui - sen nek em n . . . 23 *sent - k*

I have united their two hands unto thee in . . . . ., {thy two divine sisters}



ṭā - nȧ sen em sa ḥa - k āāui ḥen-ȧ

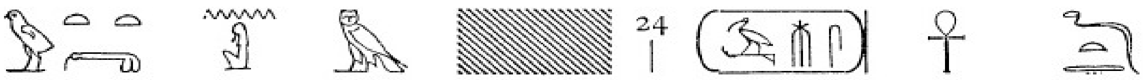
I have given them as a protection {behind thee.} The hands {of my Majesty}

ḥer ḥert ḥer seḥer ṭut ṭā - ȧ χut - k

are in heaven above to drive away evil. {I have given} {thy glorious strength,}

sa - ȧ merer - ȧ ka neχt χā em Uast

my son, my beloved one, O bull mighty diademed in Thebes,

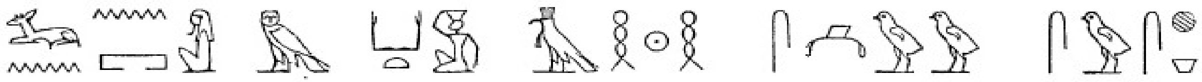


utet - nȧ em . . . . . Teḥuti-mes ānχ ṭetta

I have engendered with [my body] Thothmes, living for ever,

ȧri - nȧ merert nebt ka-ȧ seāḥā - nek

who did for me wish every of myself. Thou hast raised up



āunen - ȧ em kat neḥeḥ seāuu seuseχ

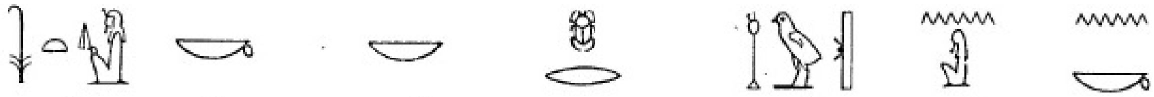
my dwelling in work everlasting, (*i. e.*, work which shall last for ever) {making it longer} and broader

er pat χeper seb ur seḥeb

than [it was] before; there came into being {a door great.} {[Thou hast] celebrated by festival}

neferu en Ȧmen-Rā ur menu - k er

the beauties of Ȧmen-Rā, great are thy monuments more



suten - k neb χeper utu - nȧ - nek

than [those of] king any that hath existed. I commanded thee

ȧrit - set ḥetep - ku ḥer - s smen-ȧ

to make them, and thou hast been content thereat. I have established

tu ḥer ȧuset Ḥeru en ḥeḥ em renput sem-

thee upon the seat of Horus of millions of years. Thou shalt

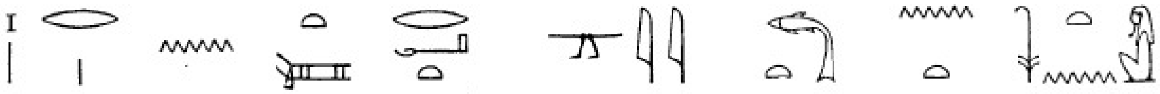
. . . .

k ānχ

guide living . . . . . .

EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]



Re en tem erṭāt sebi χat ent suten

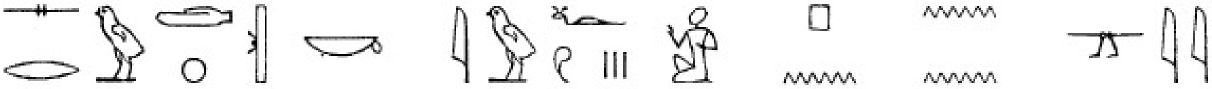
Chapter of not allowing to pass away the body of king

Rā-men-χeper em neter χert ṭeṭ - f ȧnet' en ḥrȧ - k

Rā-men-kheper in the underworld. He saith: Homage to thee,

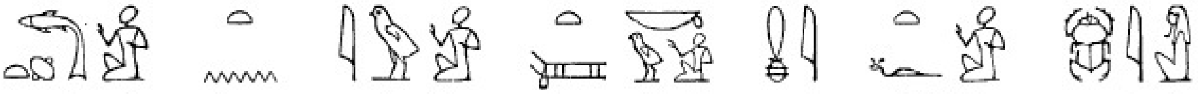
ȧtef - ȧ Ȧusȧr i - nȧ er seruṭ - k

O my father Osiris! I have come to make thee to germinate,



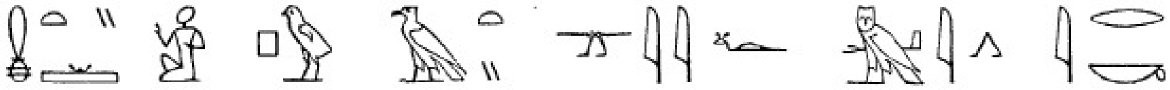
seruṭ - k ȧuf - ȧ pen ȧn sebi

make thou to germinate my flesh this. Not let pass away



χat - ȧ ten ȧu-ȧ tem - kuȧ mȧ tef-ȧ χeperȧ

my body this. Even I am whole like my father Kheperȧ,

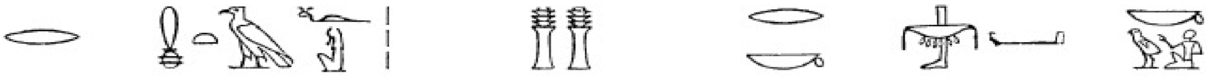


mȧti - ȧ pu ati sebi - f māȧ ȧrek

a type to me in that without decay is he. Come, therefore,

seχem *nefu - à* *erek* *neb* *nefu* *θen*

provide breath for me then, O lord of breath; {O [thou who art] greater}



er *màta-f* *ṭeṭṭeṭ* *erek* *nub - kuà*

than those like unto him. Stablish [me] therefore, [and] mould me

em *neb* *qerest* *ṭā - k* *ha - à* *er*

like the Lord of the tomb. Grant thou that I may walk for

neḥeḥ *mà* *ennu* *àri - nek* *ḥenā*

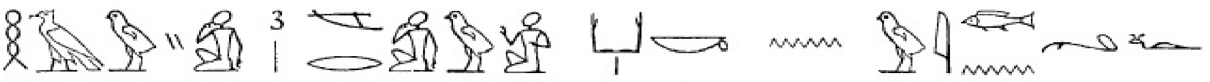
ever and ever according to that which thou didst do unto

tef - k *Tem* *àn* *sebi* *χat - f* *pa*

thy father Temu; not did pass away his body [for] he it is

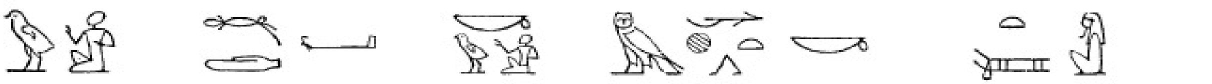
pu *ati* *sek - f* *àn* *àri - à* *mesṭeṭet - k*

who is without diminution. Not have I done {what is hateful to thee,}



ḥaui *meru - à* *ka - k* *àn* *uàn - f-*

nay verily I have loved thyself; not may he reject



uà *seśeṭ - kuà* *em-χet-k* *tem - à*

me. Perfect me after thy likeness, and let not be to me

ḥuau mȧ ennu ȧri - k er neter neb

corruption like that which thou doest to god every and

netert nebt ȧn erṭā - kuȧ en semamu

goddess every. Do not give me over to slaughterer

pui ȧmi ḳebau semam ḥāu

that who is in the torture chamber (?), making dead the members,

seχenen ȧmen χeba em χat

making [them] helpless, hidden, inflicting harm on bodies

āšt ānχ em semam ānχet ȧri

many. Life [ariseth] from slaughter, the life which performeth

ȧput ȧru utut-f ȧn erṭā - kuȧ en

[his] message and doeth his command. Do not give me over to

ṫebā - f ȧn seχem - k ȧm - ȧ ȧu-ȧ em

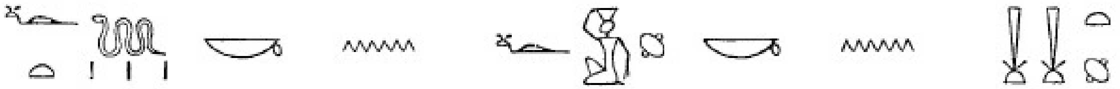
his fingers. Do not gain the mastery over me. I am under

utu - k neb neteru ȧneṭ ḥrȧ - k ȧtef - ȧ

thy command, O lord of the gods. Homage to thee, O my father

Àusàr unen ḥāu - k àn ḥua - k àn

Osiris! Exist thy members. Not didst thou decay. Not didst become



fet - k àn fa - k àn sensent-

thou worms. Not didst thou rot away. Not didst thou suffer

k àn àmmek - k àn χeper - k em

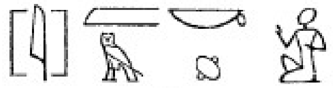
corruption. Not didst thou moulder away. Not didst thou turn into

fentu nuk Χeperà unen ḥāu - à er

worms. I am Khepera, shall exist my members for

ṫetta àn ḥua - à àn sensent - à àn

ever. Not shall I decay, not shall I suffer corruption, not shall I



àmmek - à

moulder away.

SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]

I.

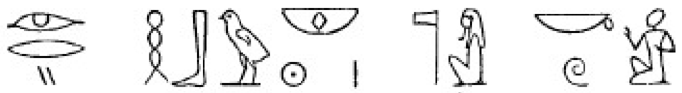
ȧri - nek ḥemt ȧaṭ'āṭȧu ȧri - set-

Make to thyself a wife (*I. e.*, marry) being young, [and] she will make

nek sa - k

for thee thy son.

II.



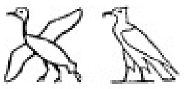
ȧri ḥebu neter - ku

Perform the festival of thy God,

nemamu trȧ - tuf

renew [it in] its season.

III.

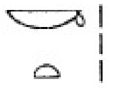


pa

The

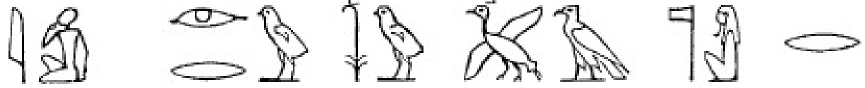
ennu iu tutu uχaχ seśepu

time [once] past one seeketh to grasp



ket IV.

others [in vain].

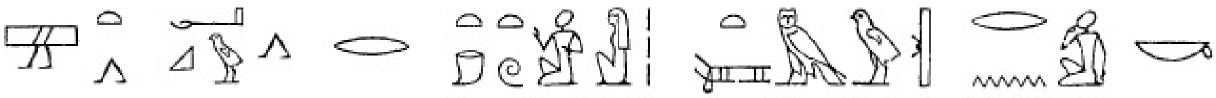


à *àru* *su* *pa* *neter* *er*

Whosoever doeth it the God [is] for

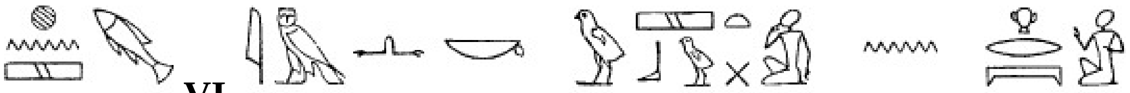
seāāauà *ren* - *f* V. *àm* - *k*

magnifying his name. Not do thou



šemt *āq* *er* *tetau* *temu* *ren* - *k*

go to enter among the many that may not thy name



χenš VI. *àm* - *k* *ušebut* *en* *ḥer*

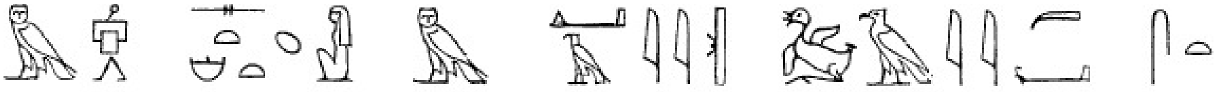
stink. Do not thou make answer to a master

qenṭet *à* *ṭeṭ* *pa* *neṭem* *àu-f* *ṭeṭ*

angry. O speak that which is soft while he is uttering

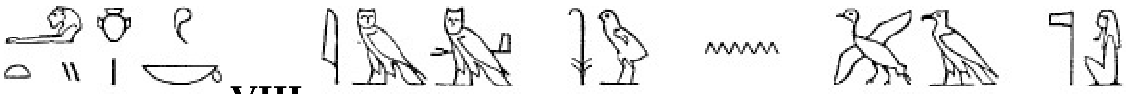
pa *ṭeḥaàu* VII. *àm* - *k* *šemu*

that which is of wrath. Do not thou follow



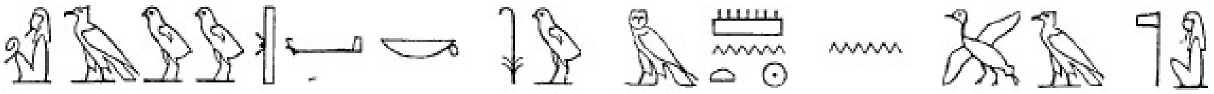
em-sa set-ḥemt em ṭāai ťaai - set

after a woman, do not allow to seize her



ḥāti - k **VIII.** *ȧmmā su en pa neter*

thy heart. Give thyself to the God,

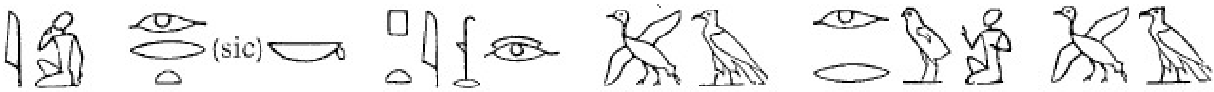


sauu - k su em ment en pa neter

keep thyself daily for the God,

ȧu ṭuauu mȧ qeṭi pa haru

being to-morrow like as this day.



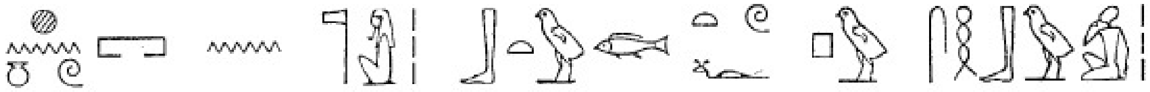
ȧ maat - k petrȧ pa ȧru pa

O let thine eye consider the work of the

neter ȧu-f ḥetau - f pa ḥetau - tu

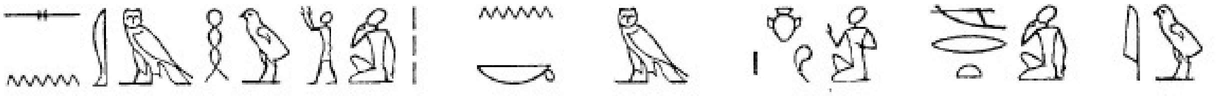
God. He despises whosoever {sheweth contempt [for Him].}

IX.



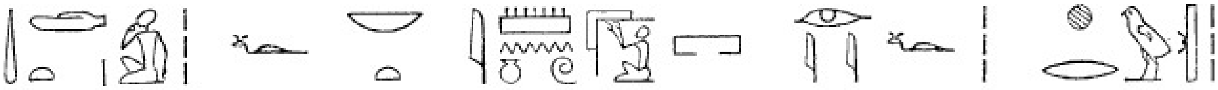
χennu en neteru betu - tuf pu seḥebu

The sanctuary of God abhorred by it are festal cries.



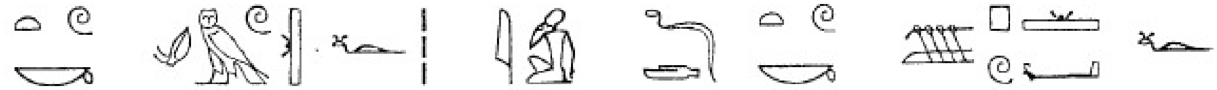
senemeḥu - nek em ȧb mert ȧu

Make thou supplication with a heart loving, being



meṭet - f nebt ȧmennu ȧri-f χeru-

its petitions all in secret, and he will perform thy

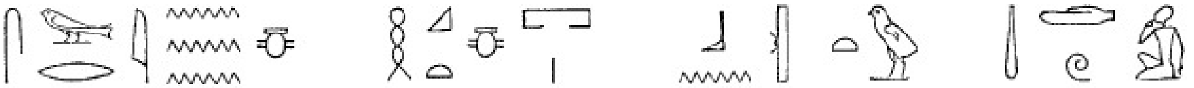


tuk seṭemu - f ȧ t'eṭ - tuk seśepu - f

affairs, he will hear that which thou sayest, he will receive

uṭennu - tuk **X.** *ȧm - k haṭ em*

thy offerings. Do not thou put thyself into



seurȧ ḥeqt ben - tu meṭu

the house of drinking beer. An evil thing are the words

semȧi sen per em re-k ȧn reχ-

reported second-hand coming forth from thy mouth, not knowing

ku t'eṭ su tuk hai - θȧ ḥāt - k

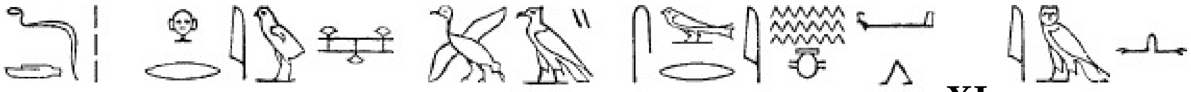
thou have been said they by thee. Having fallen thy members

sau *ȧn* *ki* *ṭāt* *ṭet - tuk*

are broken, not another giveth the hand to thee.

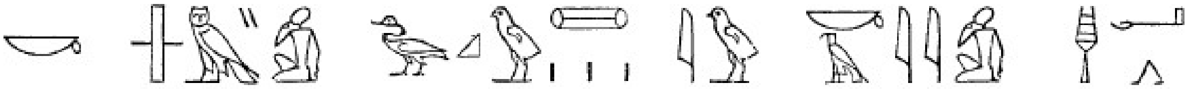
nai - k *ȧri* *seurȧ* *set* *āḥā*

Thy companions [in] drink they stand up



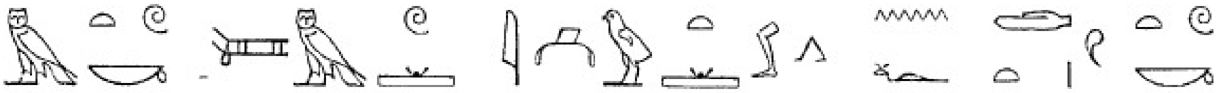
ṭeṭu *ḥerȧu* *pai* *seurȧ* **XI.** *ȧm-*

saying, "Away with this drunkard". Do not



k *ȧmi* *āqu* *ȧu* *kai* *āḥā*

thou eat bread being another standing,



em-tuk *temu* *ȧāut - nef* *ṭet - tuk*

thou not stretching out to him thy hand

er *pa* *āqu* **XII.** *iui* *pa* *met*

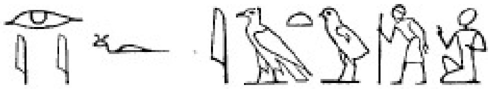
with the bread. Cometh death

χerpu - f *pa* *neχenu* *pa* *enti*

it seizeth the babe which is

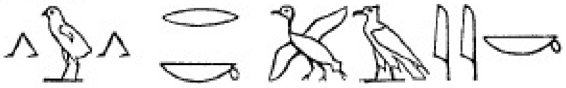
em qenȧu mut-f mȧ pa enti

on the breast of his mother as well as him that



ȧri - f ȧatu **XIII.**

hath become an old man.

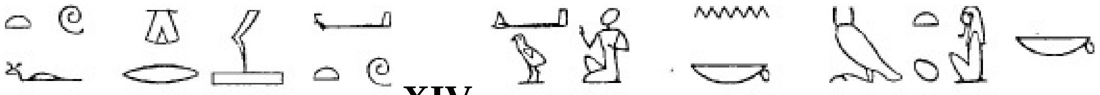


iu erek paik

[When] cometh to thee thy

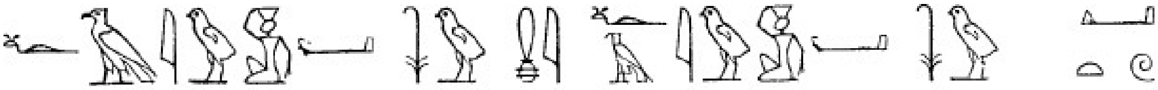
ȧput er ȧṭai - k qemu-

messenger [of death] to carry thee off, be thou found



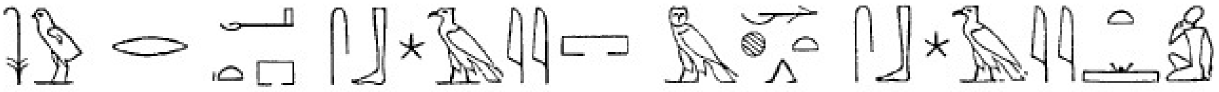
tuf ḳer - tu **XIV.** *ṭāu - ȧ - nek mut - k*

by him ready. I gave to thee thy mother,



faȧu su mȧ faȧu su ṭātu

and she bore thee as she bore thee. She placed

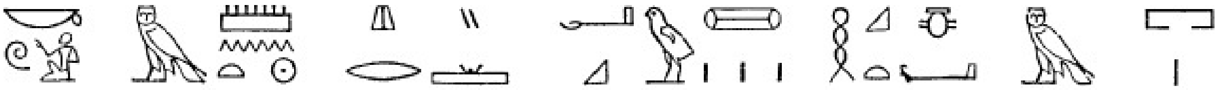


su er āt sebai em - χet sebait-

thee at the house of instruction for the sake of thy instruction

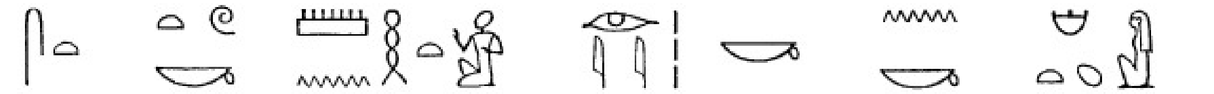
tuk er ānuu ȧu - set men-tu er ḥer-

in books, was she constant for



ku em-ment χeri āqu ḥeqt em per-

thee daily having cakes and beer from her

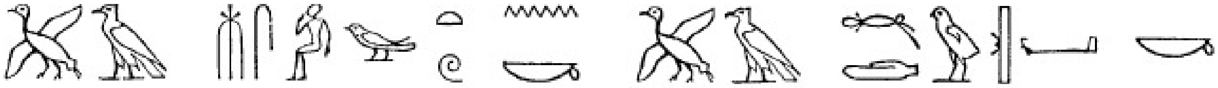


set tuk menḥet ȧri - k nek ḥemt

house. Thou hast grown up, thou hast married for thyself a wife,

ḳert - tu em per - k ȧmmā maatui-tuk en

thou art master in thy house, prithee cast thy two eyes on

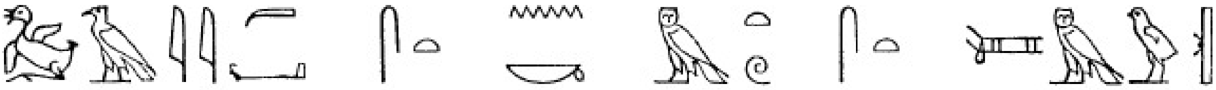


pa mes - tu - nek pa seśeṭu - k

her who gave birth to thee, and who provided thee with

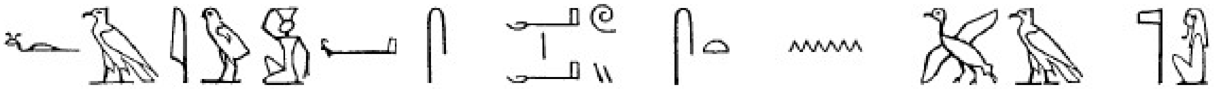
nebt mȧ qet ȧrit mut - k em ṭāi

all things, as did thy mother [for thee]. Do not cause



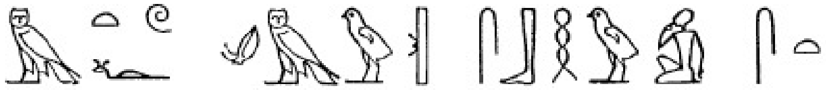
tai - set - nek em-tu set temu

to chide her thee, that she may not



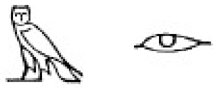
faāu - s āāui - set en pa neter

lift up her two hands to the God,



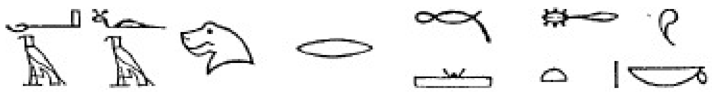
em - tuf setemu sebeḥu - set

and he hear her petition [and punish thee].

XV. 

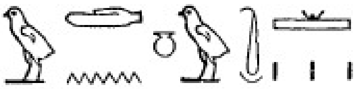
em āri

Do not make



āafa er meḥ χat - k

{thyself a greedy beast} to fill thy stomach.

XVI. 

uṭennu

In making offerings

neter-ku sau - tu er na betau-

to thy god guard thyself from the things [which] are abominated

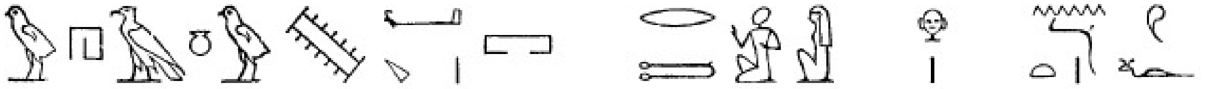
XVII.

tuf

by him.

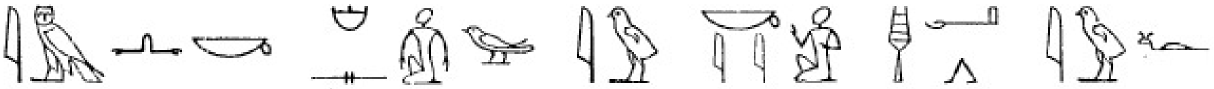
em *àri* - *k* *reqait*

Not do thou make railing accusations,



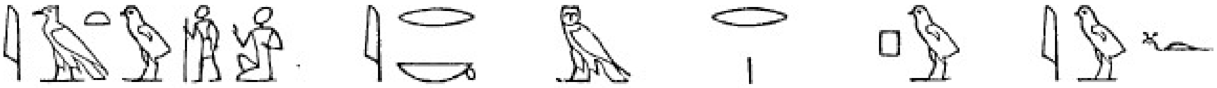
uhanu *reθ* *ḥer* *nes-f*

the means of ruin of a man are on his tongue.



àm - *k* *ḥems* *àu* *ki* *āḥā* *àu-f*

Do not thou sit being another standing, he being



àatu *àrek* *em* *re* *pu* *àu* - *f*

older than thou, even if it be that

seāāauià - *k* *àref* *em* *àaut-*

thou art greater than he in his position.

tuf

XVIII.

uχaχ - *nek* *ḳer*

Follow thou after silence.

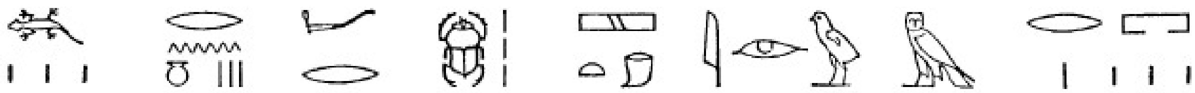
HYMN TO OSIRIS.

[XVIIIth dynasty.]

1

ȧneṭ' ḥrȧ - k Ȧusȧr neb ḥeḥ suten neteru

Homage to thee, Osiris, lord of eternity, king of the gods,



āšt rennu ṭeser χeperu šeta ȧru em erperu

of many names, holy of form, hidden of attribute in the temples,

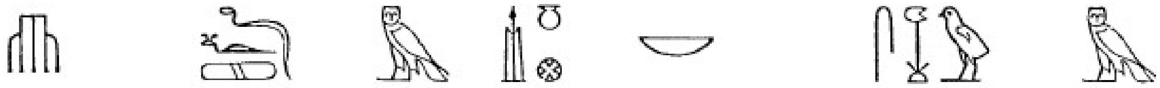
šepses ka pu χent Ṭeṭṭeṭ ur χert

the sacred of *ka* is he, dwelling in Tattu (*i. e.*, Mendes), {the mighty one} contained

2

em Seχem neb hennu em Ȧti

in the shrine Sekhem, the lord of praises in the nome of Ati,



χent ṭef em Ȧnnu neb seχau em

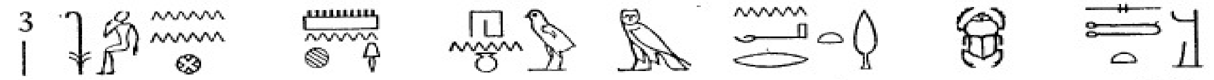
at the head {of what is produced} in Annu (*i. e.*, Heliopolis), the lord {of whom mention is made} in

Maāti ba šeta neb Qerert ṭeser em

Maāti, the soul hidden, the lord of Qerert, the holy one in

Āneb ḥeṭ' ba Rā ṭ'et - f ṭ'esef ḥetep em

[the city of the] White Wall, the soul of Rā, his body his very own, resting in

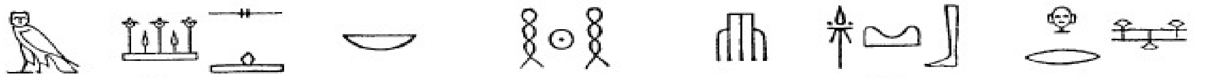


Ḥenen-su menχ hennu em nārt χeper seθet

Ḥenen-su, beneficent one, praised in Nārt, making to ascend

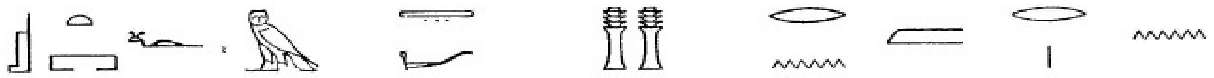
ba - f neb ḥet-āa em χemennu āa nerāu

his soul, the lord of the Great Temple in Khemennu, (*i. e.*, Hermopolis) the mighty one of terror



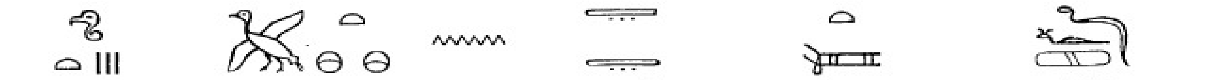
em Śas-ḥetep neb ḥeḥ χent Ābṭu ḥer

in Shas-ḥetep, the lord of eternity, the dweller in Abtu (*i. e.*, Abydos). The path of



āuset - f em Ta-ṭ'esert ṭeṭṭeṭ ren em re en

his seat is in Ta-tchesert, stablished of name in the mouth of

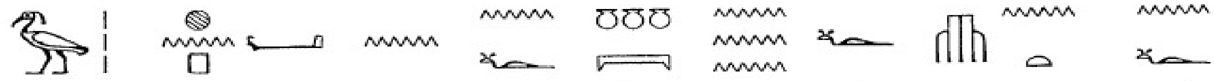


reθ paut en taui tem ṭ'ef

mankind, the matter (*or* substance) of the two lands, the god Tmu [who] feedeth

kau χent paut neteru χu menχ emmā

ka's in the presence of the companies of the gods, a *khu* beneficent among



χu χenp en nef Nu mu - f χent - nef

khu's. Draweth from him Nu his waters, he bringeth forth

meḥt *meses* *nef* *er* *fenṭ-f* *er* *ḥetepu*

wind at eventide and air from his nostrils to the satisfaction

àb - f 5 *reṭet* *en* *àb - f* *meses - nef*

of his heart; reneweth [its] youth his heart, he giveth birth to

χut *ṭef* *sem - nef* *ḥert* *sbau*

the splendour of . . . . . . Obey him the heights of heaven {[and] the stars.}

seun - nef *sbau* *āāiu* *neb* *hennu*

He maketh to be opened to him the gates mighty, the lord of praises

em *pet* *rest* *ṭuauu* *em* *pet* *meḥtet* *àu*

in heaven southern, the one adored in heaven northern.

χemu 6 *- seku* *χer* *àuset* *ḥrà - f* *àuset - f*

{The stars which} never set [are] under the place of his face, his seats

pu *àu* *χemu urṭu* *per - nef* *ḥetep* *em*

are those which never rest. Come to him offerings at

utu *en* *Seb* *pautti* *ḥer* *ṭua - f* *sbau*

the command of Seb. {The divine companies are} for praising him, the stars

ṭuat *em* *sen - ta* *ťaťat* *em*
of the *ṭuat* are [making] adoration [to him], the ends of the earth

kesu *ťera* *em* *θebḥu* *maa-*
pay homage and the limits of heaven {make prayers [to him when]} they

sen *su* *nai* *ȧm* *šepsiu* *ḥer* *ner-*
see him. Those who are among the holy ones are for fearing

nef *taui* *ṭemṭ* *ḥer* *erṭāt - nef* *ȧa* *em*
him, the world whole [is] for giving to him praise when

χesefu *ḥen-f* *sāḥ* *χu* *χent* *sāḥu*
meeting his Majesty. A *sāḥu* glorious at the head of the *sāḥu*'s,

uaḥ *ȧaut* *smen* *ḥeqet* *seχem* *nefer* *en*
and endowed {with divine office,} stablished of dominion. Form beautiful of

paut *neteru* *am* *ḥrȧ* 8 *merer* *maa - nef*
the company {of the gods,} gracious of face, beloved by him that seeth him,

erṭā *senṭ-f* *em* *taiu* *neb* *en* *mert* *ṭem*
[he] giveth his fear in lands all by {reason of [his] love,} they all

ka - sen ren - f er ḥāt ṭerp - nef

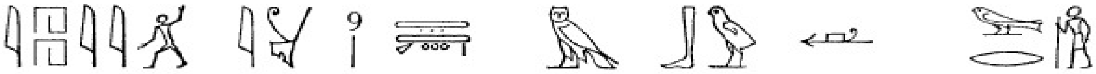
proclaim his name before [every name], {make offerings} unto him

nebu neb seχau em pet em ta

all peoples, the lord of commemorations in heaven [and] in earth,

āst hi em Uaḳ ȧru - nef

[to him] are {many shouts of gladness} in the Uaḳ festival, make to him



ȧhhi ȧn ṭaiu em bu uā ur

cries of joy the two lands in place one. [He is] the eldest,
(*i. e.*, unanimously)

ṭep en sennu - f seru en paut neteru

the first of his brethren, the prince of the company {of the gods,}

smen maāt χet taui erṭā sa ḥer

stablisher of right and truth in the world, placing [his] son upon

nest - f āa en ȧt - f Seb merer mut-f

his throne great of his father Seb. He is {the darling of his mother}

Nut āa peḥpeḥ seχer - f Sebȧ āḥā

Nut, the great of courage, he overthroweth the Fiend, he riseth and

sma - f 10 *χeft - f erṭā senṭ - f em χeru - f*

slaughtereth his enemy, he placeth his fear in his adversary,

ȧn t́eru . . . . men ȧb reṭ-

[he] carrieth off the boundaries . . . . . ., [he is] fixed of heart, his legs

f seθet (?) āuāu Seb sutenit taui

are raised up; [he is] the heir of Seb {and of the kingdom} of the world.

maa - f χu - f seutu - nef nef sem

He hath seen his powers, he hath given command to him to direct

11

taiu en em ā er uaḥ en sep

the lands by [his] hand as long as the abiding of {times and seasons.}

ȧri - nef ta pen em ā - f mu - f nef - f

He hath made earth this with his hand, its waters, its air,

sem - f menment - f nebt pait nebt

its vegetation, its cattle all, [its] birds all,

χepanen nebt t́etfet - f āut - f

[its] fishes all, its creeping things [all], its four-footed beasts [all].

set *semaāu* *en* *sa* *Nut* *taiu*

The mountain land belongs by right to the son of Nut, {and the two earths}

heru *ḥer* *seχā* *ḥer* *nest* *ent* *tef* *mā* *Rā*

rejoice to crown [him] upon the throne of [his] father like Rā.

uben - f *em* *χut* *erṭā - f* *sešep* *en* *ḥer*

He riseth on the horizon, he giveth light through

kek *seḥet' - nef* *šu* *em* *šuti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,

bāḥ - nef *taui* *mā* *āθen* *em* *ṭep* *ṭuait*

{he floodeth [with light]} the two lands like the disk at the earliest dawn.

ḥet' - f *ṭem - nes* *ḥert* *sensen* *sbau*

His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,

semu *en* *neter* *neb* *menχ* *utu* *meṭu*

the guide of god every. {[He is] gracious} of command and word,

ḥesi *en* *paut* *neteru* *āat* *merer* *paut* *neteru*

the favoured one of {the company of the gods} great, beloved {of the company of the gods}

neṭeset *ȧri* *en* *sent - f* *māket - f* *seḥerit*

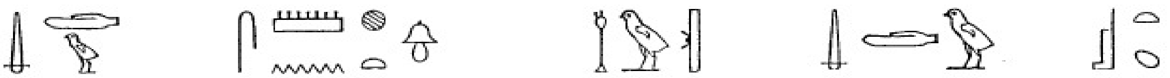
little. Hath made his sister protection for him, driving away

χeru *seḥemet* *sepu* *seśeṭ* *χeru* *em*

[his] enemies, turning back evil hap, pronouncing the word with

χu *re - s* *ȧqert* *nes* *ȧn* *uh* *en*

the strength of her mouth, strong of tongue, not fallible in

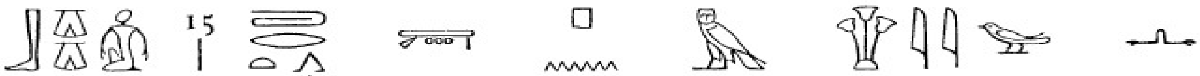


meṭu *semenχet* *utu* *meṭu* *Ȧuset*

speech. Acting beneficently by command and word [is] Isis,

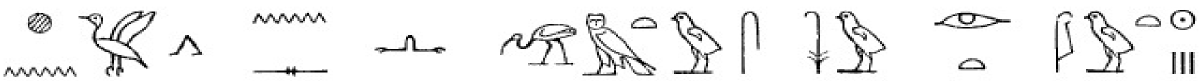
χut *neṭet* *sen - s* *ḥeḥet* *su* *ȧtet*

the mighty one, the avenger of her brother. Seeking him without



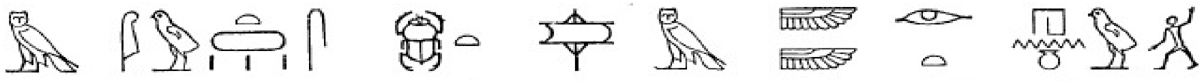
beḳeḳ *reret* *ta* *pen* *em* *ḥai* *ȧn*

rest, going round earth this with cries of grief, not



χen - nes *ȧn* *qemtu - s* *su* *ȧrit* *śut*

alighted she not had she found him. Making light
(*i. e.*, until she had found)



em *śut - s* *χepert* *nefu* *em* *ṭenḥ* *ȧrit* *hennu*

with her hair, {making to become} air by [her] wings, making cries

menȧt sen - s 16 *seθeset enenu en urṭ-*
doleful [for] her brother. Stirring up the inactivity of the still-

ȧb χenpet mu - f ȧrit āu seśeṭet
heart, she drew off his essence, she made an heir, she suckled

neχen em uāāu ȧn reχ bu - f ȧm
the babe in loneliness, not was known his place there,

beset su ā - f neχtu em χent ḥet
grew he. His hand is mighty within the house

17 *Seb paut neteru ḥer reś sep sen iui Ȧusȧr*
of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'

sa Ḥeru men ȧb maāχeru sa Ȧuset āu
son Horus, fixed of heart, victorious, the son of Isis, the heir

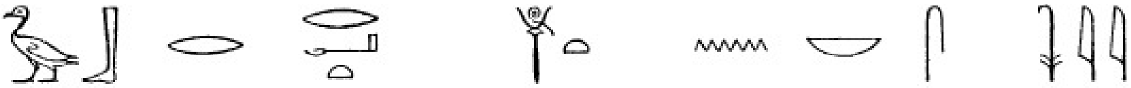
Ȧusȧr seḥuu - nef ṭaṭat maāt paut neteru
of Osiris. Gather together to him the princes of Maāt, {the company of the gods,}

Neb - er - ṭer ṭesef nebu Maāt sami ȧm - s
and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

18

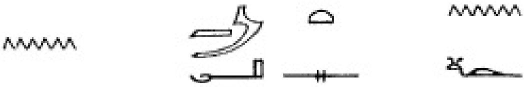
māk *ḥaiu* *àsfet* *seneťemu* *em* *ḥet* *ent*

verily those who repulse iniquity rejoice in the house of



Seb *er* *erṭāt* *àaut* *en* *neb - s* *suteni*

Seb to award dignity and rank to its lord, the sovereignty

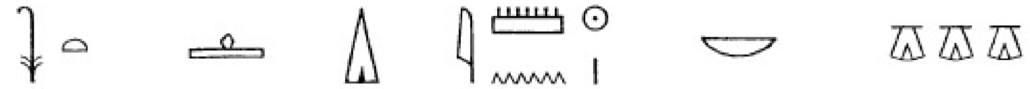


en *maāt-s* *nef*

of its right and truth is to him.

FROM THE STELE OF TEḤUTI-NEFER.

[XVIIIth dynasty.]

I. 

suten ḥetep ṭā Ȧmen-Rā neb nest

May a royal oblation give Amen-Rā, the lord of the thrones

taiu paulti en sep ṭep χent Ȧptet

of the world, the matter of time primeval, dweller in the Apts,

seχem śeps χeper ṫesef Neb-er-ṫer em ȧuset-f

form sacred, creator of himself and Neb-er-tcher in seat his

nebt ṭā - f ānχ en mer - nef ȧaut en

every. May he give life to him that loveth him, and old age to him

ṭāṭā su em ȧb - f nef en re - f em

that hath set him in his heart, and the breath of his mouth in

ḥesut - f ȧn feχ - nef χer ṫetta maa - f neter

his favoured one, not may he decay for ever. May he see the god,

ȧtef *tememu* *Ȧmen* *men* *χet* *nebt*

father of mankind Amen, the stablisher of thing every.

uś - *f* *ta* *ḥet'* *āāui* - *f* *āb* *er*

May he eat bread white, may his two hands be pure in

ṭuat *en* *ṭua* *reχit* *ȧri* - *f* *ḥemset*

the underworld in adoring celestial beings, may he make his seat

em *āāiut* *χenemes* - *f* *ābu*

in the hall of columns, may he be associated with the priests and

neter ḥenu *ṭā* - *sen* *nef* *āut* *em* *sti*

prophets, may they give to him food offerings with drink offerings,

re *mest* *er* *trȧ* *en* *χaiu*

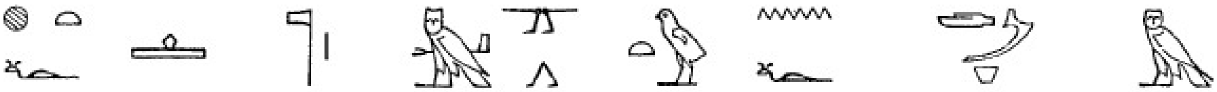
and bread and cakes for the season of the night.

ȧm - *f* *śens* *en* *un* - *ḥrȧ* *bābā* - *f*

May he eat the bread of the "Opening of the Face", may he converse

ḥenā āmtu ābeṭ seśep - f sent em ment

with those who are in [their] month. May he receive cakes daily



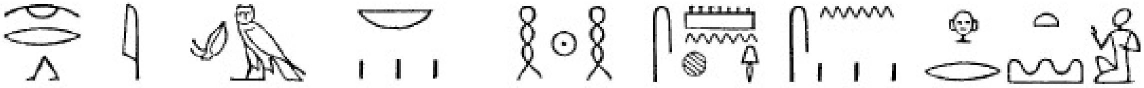
χeft ḥetep neter māś - tu - nef ṭema em

when setteth the god, may be brought to him a vessel of drink at

uben ṭep χet em iut em - baḥ

sunrise, and the choicest {of the things of those that come} into the presence.

II.

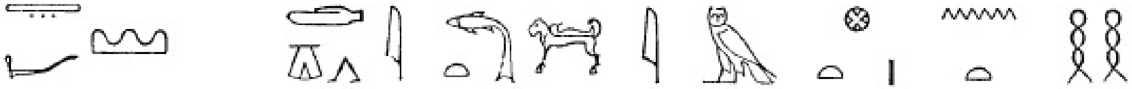


sper - ā setem nebu ḥeḥ semenχ - sen ḥert - ā

I have come to hear the lords of eternity, may build they my tomb

āq - ā per - ā em maāχeru śes - ā neb

{[wherein] I may come} and may I go out in triumph. May I follow the lord

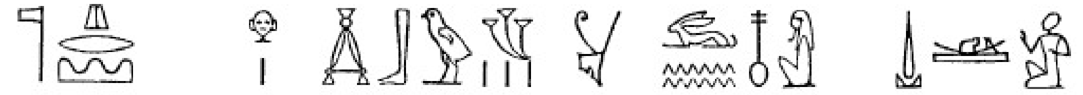


Ta-ṫeser ṭek - ā χat - ā em nut ent ḥeḥ

of Tatchsert, may I come to my body in the town of eternity

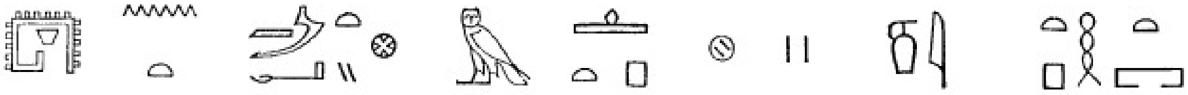
ḥenā āb ṭuat seśep - ā ḥetepet em

with the opener of the underworld, may I receive offerings in



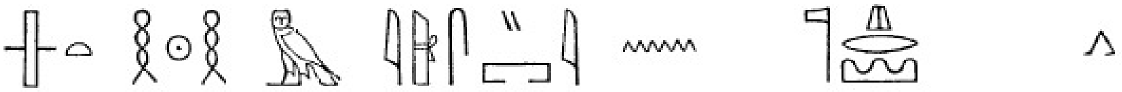
neter-χer ḥer ṭebu en Un-nefer ťa - ȧ

the underworld with the flowers of Un-nefer, may I pass through



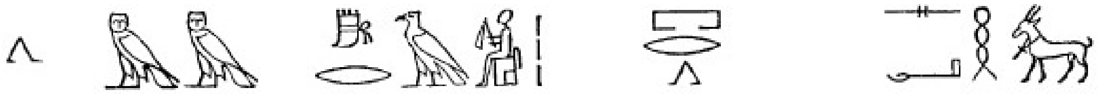
useχt ent Maāti em ḥetep sep sen χnem-ȧ tepḥet

the hall of two-fold Maāt in peace; twice. May I attain {to the shrine}



ȧmt ḥeḥ em ȧsi - ȧ en Neter-χer āq

in eternity in my tomb of the underworld, may I go in

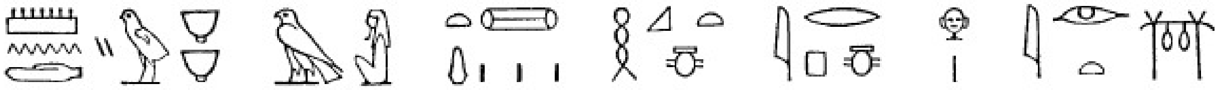


per emm tera per sāḥ

{and come out} among [my] ancestors, may come forth [my] glorified body,

šes - f Ḥennu ṭerp - tuf em

may it follow Hennu, may be offered to it from

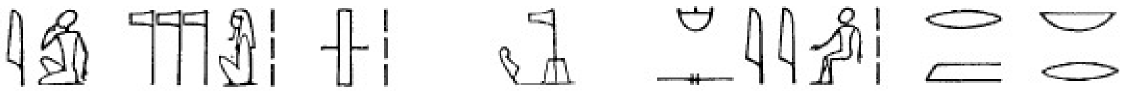


menṭiu Ḥeru ta ḥeqt ȧrp ḥer ȧrt

the breasts of Horus cakes, ale, wine and milk

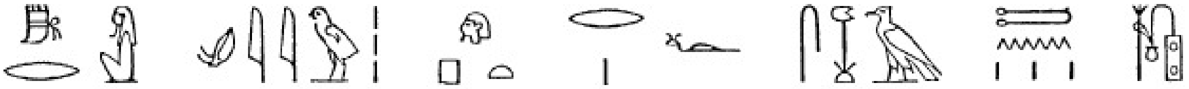
em ment ent hru neb

daily day every.

III. 

à neteru àmu Neter-χert ḥemsiu er ḳes Neb-er-

Hail gods in the underworld, who sit near Neb-er-



ṫer setemiu ṭepet - re - f seχa - θen ān

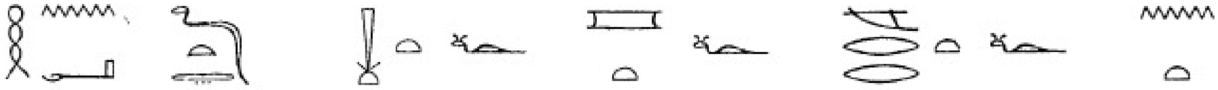
tcher, who hear his orders, remember ye the scribe

Teḥuti-nefer maāχeru em Uaḳ em Teḥutit

Thoth-nefer, triumphant at the Uaḳ festival, at the Thoth festival,

em ḥeb neb en pet en ta er neḥeḥ

at festival every of heaven [and] of earth for ever



ḥenā ṫetta sent - f mert - f merert - f ent

and ever, [and] his sister, his darling, who loved him, of

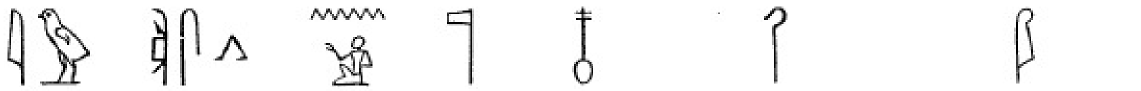
àuset àb - f nebt per Ḥent-àri maāχeru

the seat of his heart, the lady of the house, Ḥent-àri, triumphant.

FROM THE STELE OF TEHANNI , A SCRIBE.

[XVIIIth dynasty.]

I.

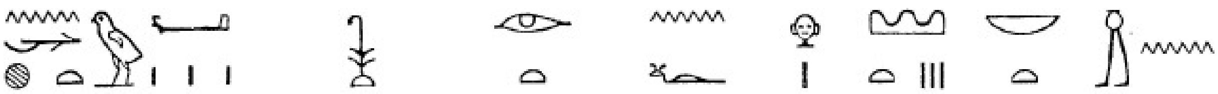


àu šes - nà neter nefer ḥeq maāt

I have followed the god beautiful, the prince of right and truth,

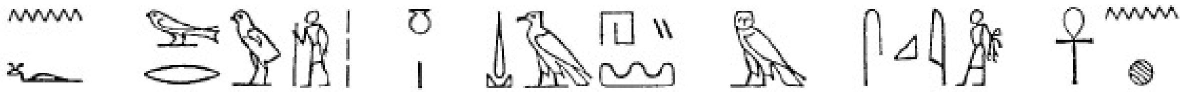
suten net Men-χeper-Rā àu maa - nà

{king of the North and South,} Men-kheper-Rā (*i. e.*, Thothmes III.) I have seen



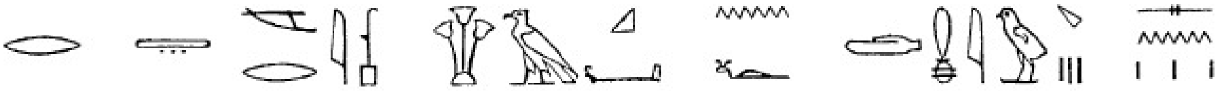
neχtu suten àrit - nef ḥer setu nebt àn-

the victories {of the King [which]} he wrought over lands all. He



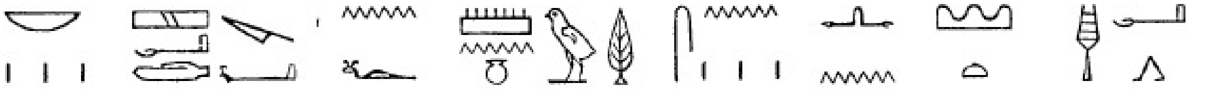
nef uru nu Tahi em seq[er]à ānχ

brought the nobles of Tchahi as captives alive



er Ta - merà ḥaq - nef temàu - sen

to Egypt, he captured cities their

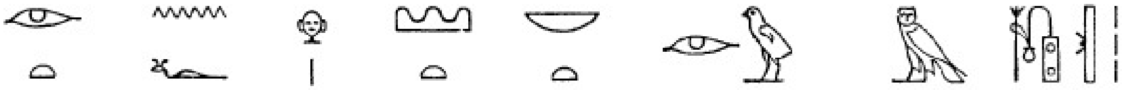


nebu *šāṭ* - *nef* *mennu* - *sen* *ȧn* *set* *āḥā*

all, he cut down their trees, not a country {rose in rebellion}

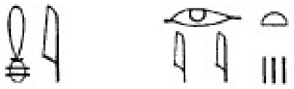
em *hu* - *f* *nuk* *smen* *pa* *neχtu*

during his time, I made permanent the victories



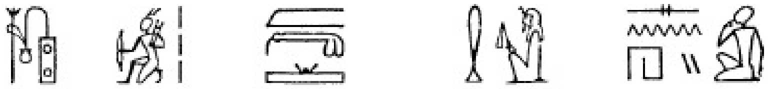
ȧrit - *nef* *ḥer* *set* *nebt* *ȧru* *em* *ān*

[which] he wrought over country every, making [them] into writing



mȧ *ȧrit*

as [they] were made.

II. 

ān *menfitu* *embaḥ* *ḥen* *senehi*

{Inscribed the soldiers} before [his] Majesty, enlisted

t̄amu *en* *neferu* *erṭāt* *reχ* *sa* *neb*

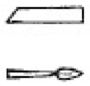
the recruits of the young troops, made to know person every

ȧrt - *f* *em* *menfitu* *er* *t̄er* - *f* *ȧn*

what belonged to him among the company all of it, the

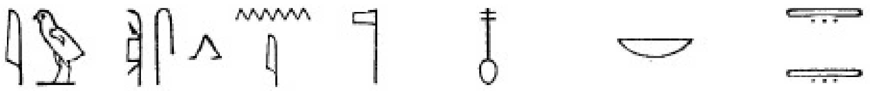
suten ān maā meri - f ān menfitu Ṭanni

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,



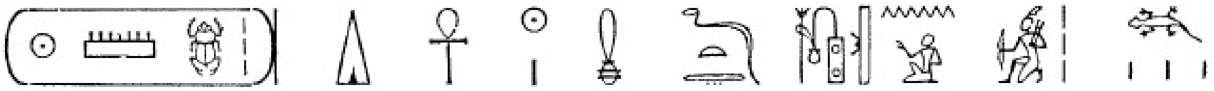
maāχeru

triumphant.

III. 

àu šes-nà neter nefer neb taui

I followed the god beautiful, the lord of the two lands,



Men-χeper-Rā ṭā ānχ Rā mă ṭetta ān - nà menfitu āšt

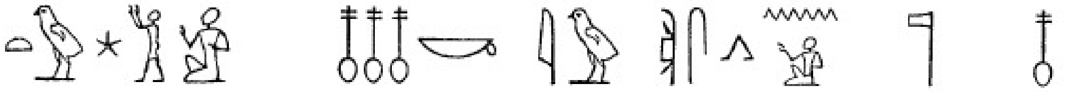
Men-kheper-Rā, (*i. e.,* Thothmes III.) giver of life, sun-like {for ever,} I enlisted soldiers many.

FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]

i - nȧ χer - k Un-neferu maa - ȧ

I have come to you, Un-neferu, that I may see

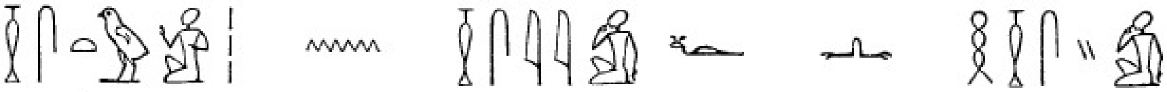


tuau - ȧ neferu-k ȧu śes - nȧ neter nefer

and that I may adore thy beauties. I have followed the god beautiful,

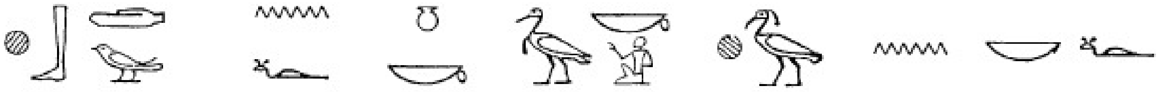
ȧn ḥet' - ȧ utu - nef nebt per - nȧ χer

not {have I done contrary} to what he commanded all. I have come forth with



ḥesut en ḥesi - f ȧn ḥesi

the favoured ones of his praise, not is praised



χebṭ - nef nuk bak χu en neb - f

the doer of evil by him. I am a servant noble of his lord,

meḥ - ȧb en ȧmi ḥet-ā neχen - ȧ er

filling the heart of him that is in the palace. {I passed my childhood} in

bu χer ḥen-f ȧri t̲'et̲et en neb - f

the place where was his Majesty, doing {the things spoken} by his lord.

Ȧusȧr ān ḥesb menmenu Seš t̲'et̲ - f ȧ

Osiris, the scribe, the accountant of cattle Sesh, he saith: Hail

Ȧusȧr neter āa neteru nebu Ta-t̲'eser setem-nȧ ȧu-ȧ

Osiris god great, and gods all of Ta-tchesert, hear me, for I am

ḥer āš - nek rer ȧb - k en seša - nek

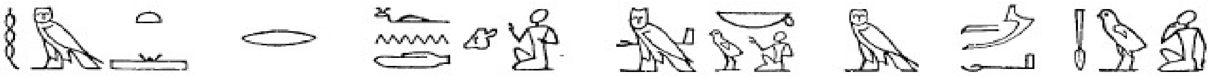
crying to thee. Let return thy heart to {that which thou hast ordained,}

ȧn neter seχemet ȧri - nef ḥer - entet

for not doth God forget what he hath made, in order that

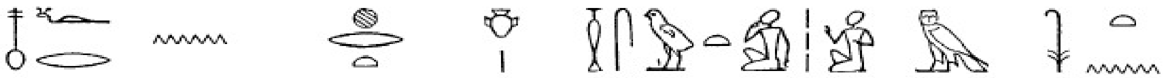
nefu - k en ānχ āq er χat - ȧ meḥit - k

thy breath of life may enter into my body, {and thy north wind}



net̲'emet er fent̲ - ȧ mākuȧ em maā χeru

sweet into my nostrils. Verily I am true of voice,



nefer en χert ȧb ḥesut - ȧ em suten

good of disposition of heart, my praises were in the royal

per em ment âu šes - nâ ḥeq er nemmat-f
house daily. I have followed [my] prince in his goings,

ân âri - â sep χasi em seχeru - f
not have I caused a case of failure in his plans

neb ân ťeṭ reθ er - â petrâ - nef ân
all, never said men concerning me, "Behold him". Not

uni - â ân beta - â ân χeper seχeṭ - â
did I wrong, not did I evil, not caused I injury,

ân āqu χer ḥaχ - â ťer mesti - â
not hath entered wickedness into me since my childhood,

âpu ḥer ârit maāt en neb taui nuk
but only the doing of {the right and truth} of the lord {of the two lands.} I

âs uaḥ âb χer neter i en nâ ḥer
behold, was constant in heart unto God. I have come over

māten nefer en āq âb en mert seťamāt
the path fair of straightness of heart, and of the love of virtues (?) (*i. e.*, justice)

neb *ȧχ* *ānχ* *ba-ȧ* *ruṭ* *χu - ȧ* *menχ*

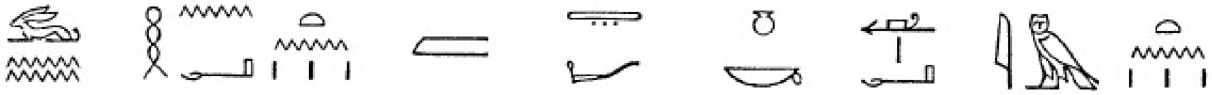
all. O may live my soul, may grow my *khu,* may flourish

ren - ȧ *resi* *em* *re* *en* *reθ* *mā - ten*

my name entirely in the mouth of men with you.

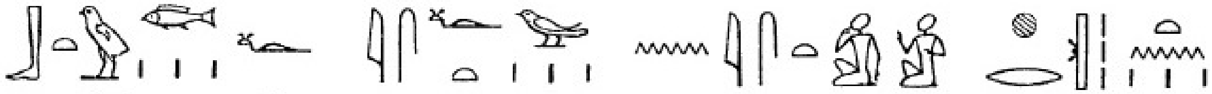
i - nȧ *em* *ta* *pen* *en* *ānχu* *baiu* *er*

I have come into earth this of the living, O ye souls, to



unen *ḥenā - ten* *em* *Ta-ṭeser* *nuk* *uā* *ȧm - ten*

be with you in Ta-tchesert; I am one of you,



betu - f *ȧsfet* *nȧst - ȧ* *χer - ten*

he hath abhorred sin, may I be proclaimed before you

em *χer* *hru* *ȧn* *sa - f* *seānχ* *ren - f*

in the course of day [every]. His son maketh to live his name,

ān *Meḥu*

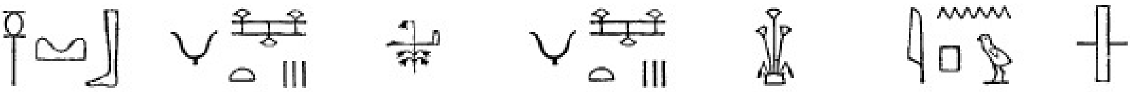
the scribe Mehu.

FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]

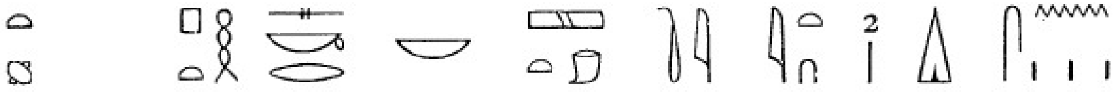
suten ṭā ḥetep Ȧusȧr ḥeq t'etta neter āa neb

Royal may give oblation Osiris, prince of eternity, god great, lord



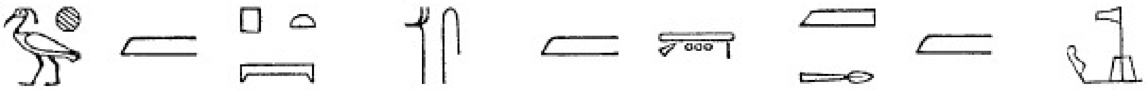
Ȧbṭu Ȧp-uat qemā Ȧp-uat meḥt Ȧnpu ȧm

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller



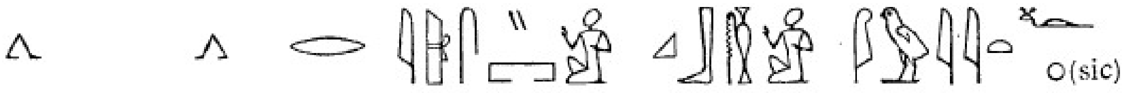
ut Ptaḥ-Seker neb śeta - θȧ ȧt ṭā - sen

{in the town of embalmment,} Ptaḥ-Seker, lord of the hidden place, may they give



χu em pet us[r] em ta maāχeru em Neter-χert

glory in heaven, strength upon earth, triumph in Neter-khert,

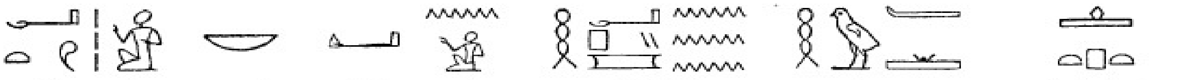


pert āq er ȧsi - ȧ qebḥ - ȧ śuit - f (sic)

{and a coming forth from and} a going in to my tomb. May I refresh my shadow,

surȧ - ȧ mu em mer - ȧ hru neb uat'

may I drink water from my pool day every, may flourish



āt - ȧ   neb   ṭā - nȧ   Ḥāpi   ḥu   ḥetepet

my limbs all, may give me the Nile food, and offerings,

renpit   er   trȧ - s   setuut - ȧ   ḥer   maā

and flowers at its season. May I walk by the side

nu   śe - ȧ   hru   neb   ȧn   ȧbu   χeni   ba - ȧ

of my lake day every without ceasing. May alight my soul

ḥer   āχamu   nu   mennu   ȧri - nȧ - s

upon the branches of the trees [which] I have made them, (*i. e.,* planted)

seqebḥ - ȧ   ḥer   χeru   neh - ȧ   ȧm-ȧ   tau

may I cool myself under my sycamores, may I eat the bread

en   ṭāṭā - sen   ȧu - nȧ   re   er   meṭ - ȧ

of their giving, may be to me a mouth that I may speak

ȧm - f   mȧ   Ḥeru - śesu   peru - ȧ   χer   ṭes

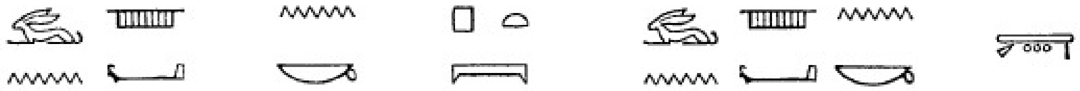
with it like the Horus followers, may I come forth bearing a vase

persen   embaḥ   Un-nefer

and cakes in the presence of Un-nefer.

THE STELE OF ȦMEN-ḤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]

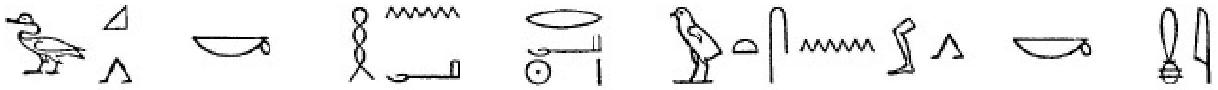


un - nek pet un - nek ta

May be opened to thee heaven, may be opened to thee earth,

un - nek uat em Neter-χert per - k

may be opened to thee a way in the underworld. {Mayest thou come forth,}

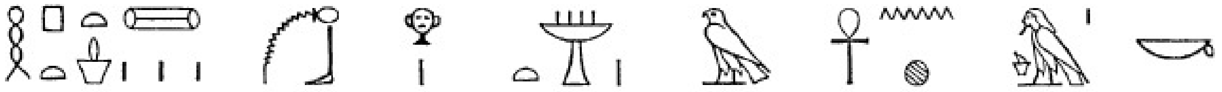


āq - k ḥenā Rā usten - k mȧ

mayest thou go in with Rā, mayest thou walk like

nebu ḥeḥ seśep - k sennu em āāui - k

the lords of eternity, mayest thou receive cakes in thy hands,



ḥeptet āb ḥer χaut Ḥeru ānχ ba - k

and bread pure upon the altar of Horus. May live thy soul,

ruṭ metu - k āb ḥrȧ - k em uat

{may germinate thy sinews and muscles,} may pierce thy face into the way

keku em Ḥāp ṭā - f nek mu

of darkness, Hapi may he give thee water,

Nu ṭā-f nek tau em Ḥet-Ḥeru ṭā - s nek

Nu may he give thee cakes, Hathor may she give thee

ḥeqt em Ḥetem ṭā - s nek ȧrtet ȧā - k

beer, Ḥetem may she give thee milk. Mayest thou wash

reṭui-k her ȧner nu ḥet' her nepert ent mefket

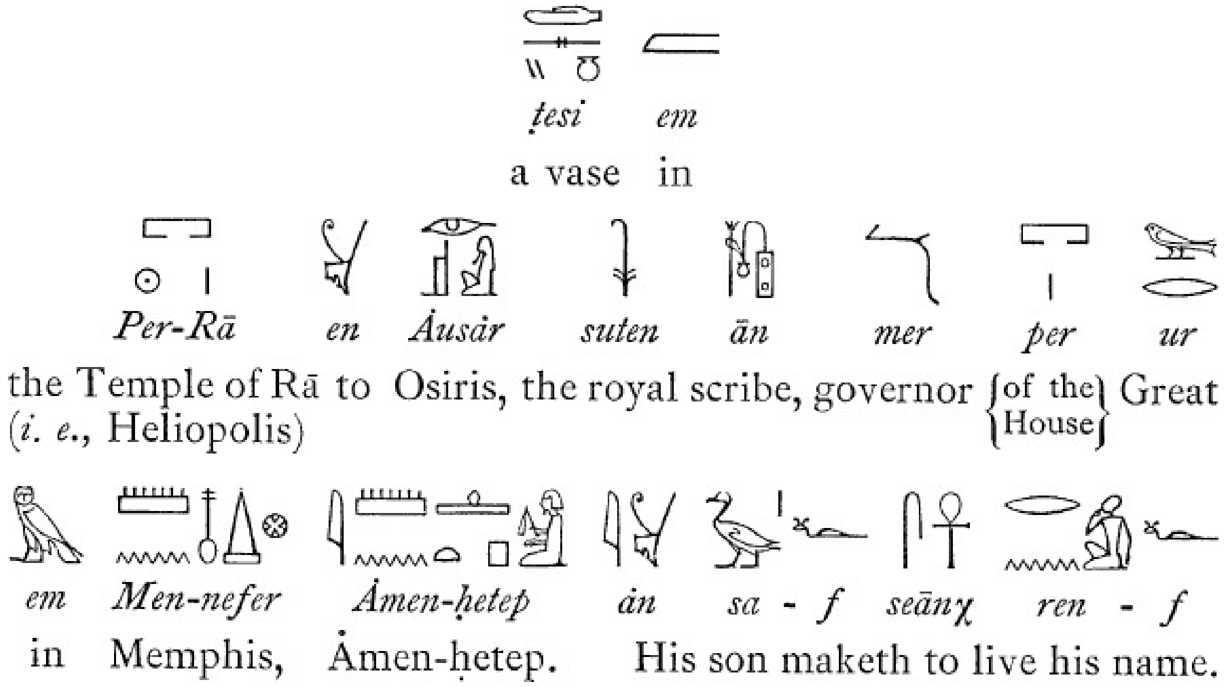
thy feet upon the block of silver [set] with studs of turquoise.

ṭā-tu nek tau IV em Ṭeṭṭeṭ VIII

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}

em Ȧbṭu XII em U-peqet [1]

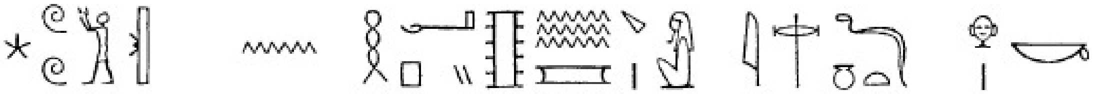
in Abydos, {on the 12th [day]} in the district of the Gap,



[1] *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the nex world.

FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]



ṭuauu en Ḥāpi ȧnețeț ḥrȧ - k

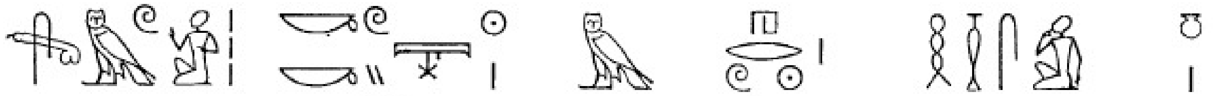
A Hymn of praise of Ḥāpi. Homage to thee

Ḥāpi per - nek em ta pen it

Ḥāpi! Thou comest forth in land this, coming

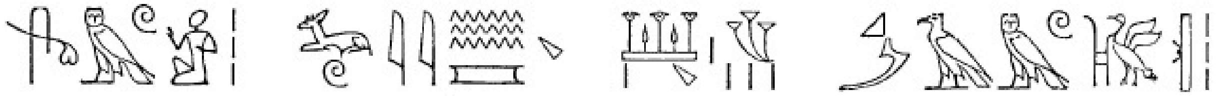
em ḥetep er seānχu Qemt ȧmen

in peace to make to live Egypt, hidden one,



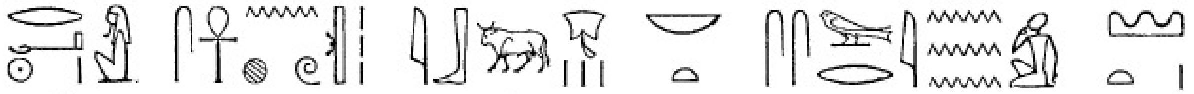
semu keku em hru ḥes nu

guide of the darkness on the day [when] it is [his] pleasure to



semu āui seχet qemamu

guide it, waterer of the fields which hath created



Rā seānχu ȧb nebt sesurȧ set

Rā, making to live animals all, making to drink the land

bu tem uauut pet hai mer
without cessation, the way of heaven descending, friend

tau ťabu χerpu neprȧ
of bread and drink, giver of the divine corn,

seuaťet ābet nebt Ptaḥ neb remu em
making to flourish workshop every, O Ptah! O Lord of fish, when

χentiθi qebḥ ȧn apṭu
riseth the inundation not do waterfowl

hai ḥennui ȧri peru seχeperu beti
alight upon {the fields sown with seed,} maker of wheat, creator of barley,

seāḥāu - f re peru usfau ťebāu-f
he maketh to endure the temples, repose of his fingers

sfenṭ - f χer ḥeḥ nebt nemmeḥu
is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.

ȧr χeba - tu em pet neteru χer
If wert overcome thou in heaven the gods would fall upon

ḥrȧu aqu reṭ erṭā un en

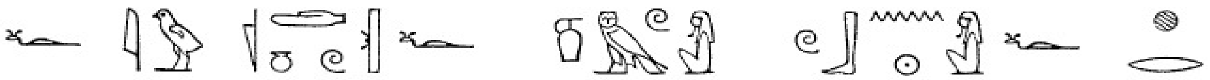
their faces, and would perish men. [He] causeth {to be opened / by means} of

menmen ta ṭer - f ȧu seru śerȧu ḥer

the cattle the whole earth, and princes and peasants

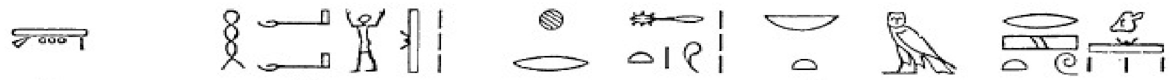
nemmȧta uśebt - tu reṭ χeft χesef-

lie down and rest. Make answer to thee mankind when he meeteth



f ȧu qeṭu - f χnemu uben - f χer

[them]. His form is [that of] Khnemu, [when] he shineth upon

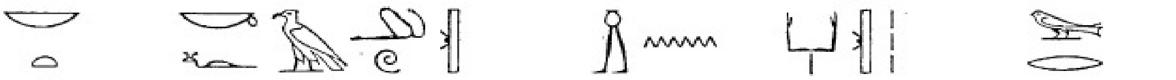


ta ḥāā χer χat nebt em reśtu

the earth [rise up] shouts of joy, for bodies (*i. e.*, people) all [are] joyful, [and]

θes nebt seśep - nef sebaȧt ȧbeḥet

mighty man every receiveth food, and tooth



nebt kefau ȧn kau ur

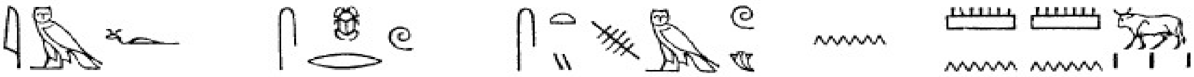
every hath power [over food]. {[He is] the / bringer} of food, the mighty one

ṭefau qemamu nefer nebt neb

of provisions, the creator of good things all, the lord

šefiu *neťem* *setepu* *seḥetepu* *pu*

of meats (?) pleasant and choice, if one maketh offerings it is



ȧm - f *seχeperu* *stimu* *en* *menmen*

by him. He maketh to grow the herbs for the cattle,

erṭāu *ȧb* *sfenṭ - tu* *en* *neter* *nebt*

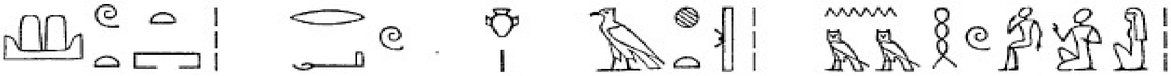
[he] giveth [his] heart to what is sacrificed unto god every.
(*i. e.*, he taketh heed)

neter sentrȧ *ṭepti* *pa* *enti* *er* *χet - f* *θetet*

Incense the choicest is that which is in his train, he is lord

em *ta* *sen* *meḥ* *uťat* *seb*

of the lands two. [He] filleth storehouses, heaping high



šentut *erṭāu* *ȧb* *aχet* *nemmeḥu*

the granaries, and paying heed to the affairs of the poor and needy.

seruṭ *er* *meḥ* *ȧbeb* *nebt* *ȧn*

{He maketh plants to shoot} to satisfy those that desire all, not

ketket *er-es* *set* *seχeperu* *ȧqemu* *peḥti*

is [he] brought low thereby. He maketh to be a shield [his] strength,

àn mehu en àner tut her uah - set
Not can [he] be figured in stone, in the images on which are set

seχet ārat àn qemhu entuf àn
{the double crown [with] uraei,} not to be seen is he, neither

bakā àn χerpu - tuf àn seśeț - tuf
works nor offerings can be made to him, not {can he be brought out}

em śettau àn reχ - tu bu entuf àn
from [his] secret places, not is known the place where he is, not

qem tephet ànu àn nāit enti
is [he] found [in] shrines inscribed, not is there a habitation which is

tennu - f àn semu em àb - k
sufficiently large for him, not can he be depicted in thy heart.

nehamu - nek tamu - k χareṭu - k tu
Thou hast rejoiced thy peoples [and] thy children.

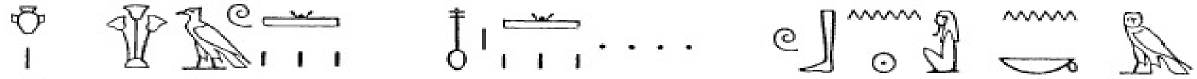
neť χet tuk em qemā ment hapu
Thou art a protector in the south, stablished are [thy] laws

per *embaḥ* *šesu* *meḥi*

[when thou] appearest before [thy] followers in the North.

surā - tu *mu* *maat* *neb* *ām - f* *erṭāu*

Absorbed is the water of eye every in him, taking



āb *ḥau* *neferu* *uben - nek* *em*

heed to abundance of good things . . . . Thou shinest in

nut *ta* *ḥequ* *χer* *sa - tu* *mer χu*

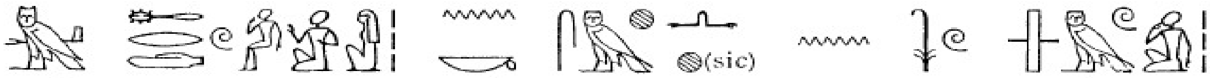
city the princely, then is satisfied the owner of

nefert *ḥanre* *sešeni* *šerāu*

wealth, rejecteth the lily the humble man,

aχet *neb* *θes* *ṭepti* *s[t]imu* *neb*

things all are in condition choice, [there is] food of all kinds



mā *χarṭu - nek* *seχem* *en* *su* *āmu*

with thy children. If he provideth not things to eat

bu *nefer* *χanre* *āuit* *pa* *ta*

happiness forsaketh the habitations, the earth

hait ḥer fetfet ḥu Ḥāpi

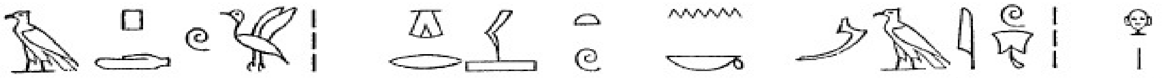
falleth to ruin. O flood of Hapi,

uṭennu - tu nek sfenṭ - tu nek àua

offerings are made to thee, are sacrificed to thee oxen,

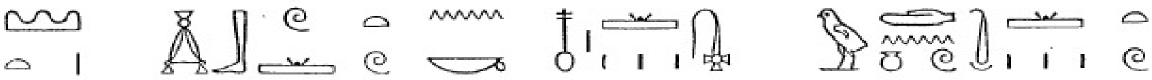
àri - tu nek ābu āat uśa - nek

are celebrated for thee festivals great, are slaughtered for thee



apṭu ḳer - tu nek maàu ḥer

the fowls of the air, are snared for thee the lions upon the



set ṭebu - tu nek neferu uṭennu - tu

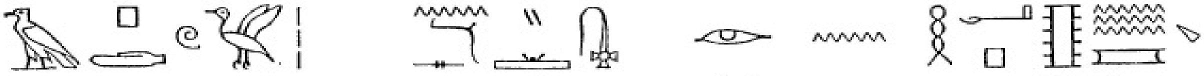
mountain, are paid to thee burnt offerings. Offerings are made

en neter nebt mā àri en Ḥāpi

to god every in proportion as they are made to Hapi.

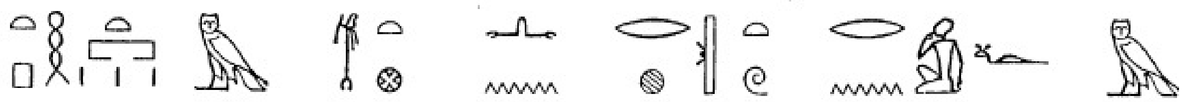
neter sentrā aχ pet àua unṭu

Incense, the . . . . . of heaven, oxen, calves,



apṭu nesi àri en Ḥāpi

the fowls of the air {[are] offered by fire.} Maketh Hapi



tepḥet em Uast ȧn reχ - tu ren - f em

storehouses (*or* caverns) in {the land of Thebes,} not known is his name in

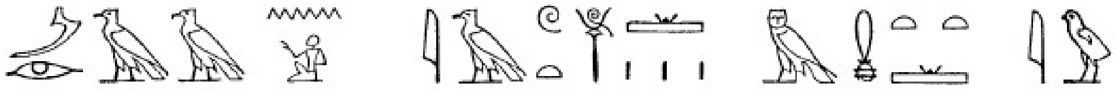
ṭuat ȧn per neter χeperȧ - f

the underworld, not maketh manifest the god his forms [there],

usfa seχeru

idle [are] imaginings [concerning them].

THE PROVERSB OF ṬUAUU-F-SE-KHARTH ȦI.

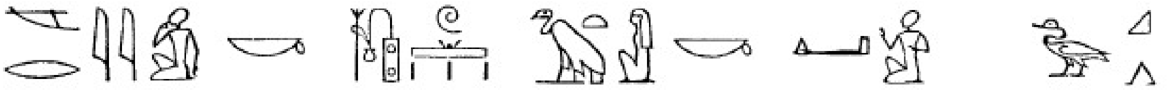


maa - nȧ ȧaut em mȧtet ȧu

I have seen (*or* considered) labour likewise, being

em ṭeṭet θes pen ȧm - set ṭā - ȧ

the words of proverb this concerning it. I will make



meri - k ānu mut - k ṭā - ȧ āq

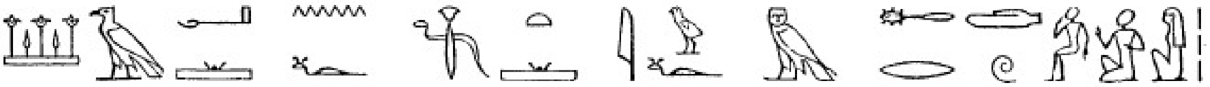
thee to love literature thy mother, I will make to enter [its]

neferu em ḥrȧ - k urt su ḳert er ȧaut

beauties before thee, greater is it but than {dignities and honours}

nebt ȧn un em ta pen meṭet

of all kinds, not is it on earth this a [mere] word.



śaā - nef uat'et ȧu-f em χarṭu-

He who began {to benefit [from it]} {while he was} among the children

tu net' χert - tuf tu hab - f er ȧrit

shall prosper his affairs. One sendeth him to carry out

āput ȧn i - f ṭā - f su em
embassies, [the man] who goeth not, one placeth him in a

ṭȧauθ ȧn maa - nȧ ḳesti em
bond of restraint. Not have I seen the blacksmith on a

āput nubiu hab - f ȧu ḥer
mission, nor the metalworker sent [as envoy] is he, but I have

maa - nȧ χemti ḥer baku - f
seen the metalsmith at his work

er re en ḥerit - f ṫeba-f mȧ
at the mouth of his forge: his fingers are like

χet emsuḥu χenś su er suḥt
the things of crocodiles, he stinketh more than the eggs

reremu χaāqu ḥer χaāqu
of fish. The barber shaveth

em peḥu māśer ṭāṭā - f su en
far into the evening: [when] he setteth himself to

āmāit *ṭāṭā - f* *su* *ḥer* *qāḥāt - f*
eat he placeth himself upon his elbow (*or* shoulder).

ṭāṭā - f *su* *er* *mert* *er* *mert* *er*
He betaketh himself from house (?) to house to

uχaχ *er* *χaāqu - f* *qenen - f*
seek after his men who need shaving, he worketh violently

āāui-f *er* *meḥ* *χat - f* *mā* *net* (or *bāt*) *āmi*
his two arms to fill his belly, even as bees eat

er *kat - set* *qennuiu* *em* *χennu*
from their labours. A weaver within

nait *bān* *su* *er* *set ḥemt* *masti - f*
the factory, wretched is he more than a woman. His legs

ām - f *er* *re* *en* *āb - f* *ān* *tepā - nef* *nifu*
are under him at the door of his heart, not breatheth he the air.

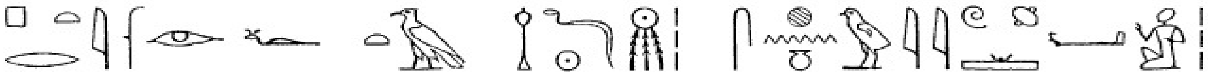
ār *χeba - nef* *em* *hru* *em* *seχet - tu*
If he fail for a day in weaving,

àṭḥu - f em sešeni em mer (?) *àu - f*

he is dragged out like a lily from the pool. He,

ṭā - f āqu nu àri er ṭāt

he giveth the bread of the doorkeepers to let

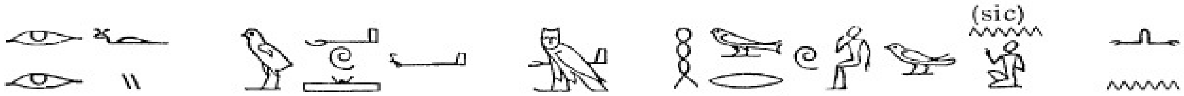


petrà - f ta ḥet' seχennuiu

him see the light. The dyer

t'ebā-f ḥuau sti àri māau

his fingers stink [with] the smell of the keeper of dead bodies.

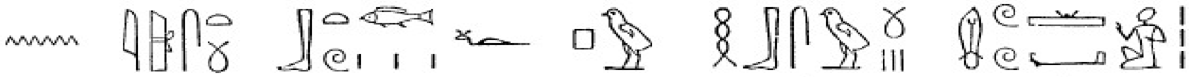


maa-f uāu mā ḥuru - nà àn

His two eyes are destroyed by want of [rest], not

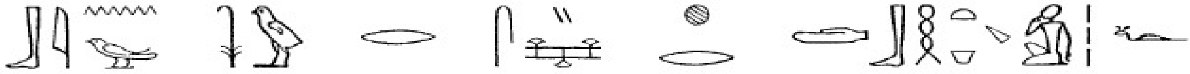
χesef - f ṭet - f urš - f em šāṭ

draweth back he his hand, he passeth his time in the cutting up



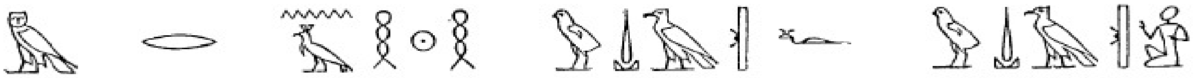
en àst belu - f pu ḥebsu ṭebuu

of garments, an abomination is he [in his] clothes. The shoemaker



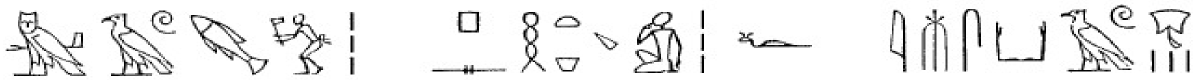
bàn su er si χer ṭebḥet - f

unfortunate is he most of all, for he chattereth



em er neḥeḥ uťa - f uťa

everlastingly, his strength is the strength



māau peshet - f ȧmeskau

of dead bodies, he feeds upon leather.

ṭensmen ȧm - k ur šefit em

Being overburdened thyself by the Great of Terror do not

ťeṭet meṭet en ḥapu ȧu ḥapu-

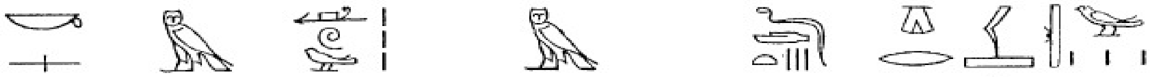
speak words of concealment, [for] he who acteth

f χat - f ȧri - nef ȧm - f em ťeṭet

secretly his body worketh it against himself. Do not speak

meṭet en per-ā - ȧb ȧu ḥems - tu ḥenā - k

words of pride, even when thou art sitting with thyself,



ki ťeṭ em uāu em ťeṭet ḳer

{otherwise said,} alone by thyself. Let not [a man] speak calumny

er mutet - f er ȧbu ser pen ȧr

against his mother for the sake of Chief this.

emχet χeperu aχet āāui-f tu ertāu
After hath come [to a man] wealth, let his hands be firm, {and let him give}

āb sfenț - f em ertāt her set` henā - k
his heart its desire; do not set [thyself] against it {[when thou art] with thyself,}

ki t'eț em uāu āu χasi su χat
otherwise said, alone. By keeping in subjection the belly

setem - tu nek ār sa - tu χemt en tau
thou wilt be listened to. If thou hast eaten three loaves of bread,

sāau hanu sen en heqt ān
and hast drunk vessels two of beer, not

t'eruu χat ābau her set ār
being filled [thy] belly, contend against it. If
(*i. e.*, against greediness)

sa - tu en ki em āhā mā
is satisfied another [therewith], do not stand up with those

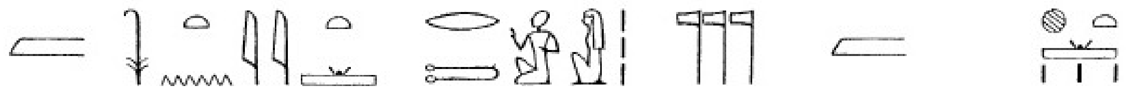
sau θest er θet
who break a board upon a stake.

THE DESTRUCTION OF MANKIND.

[XIXth dynasty.]

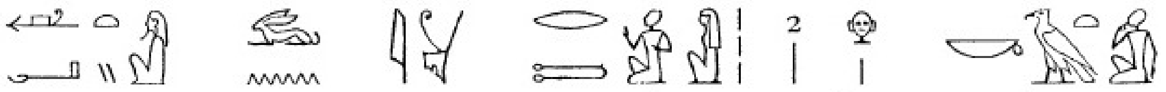
neter χeper ťesef em - χet un - nef

[Rā is] the god [who] created himself after he had risen



em sutenit reθ neteru em χet

in royalty [over] men and gods, as well as [over] things,

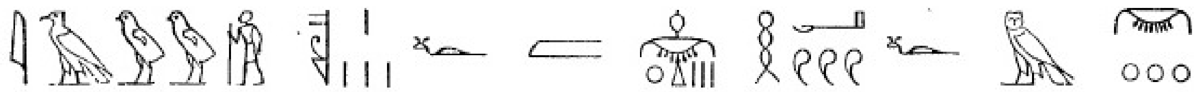


uāti un ȧn reθ ḥer kat

the only One. Was mankind uttering

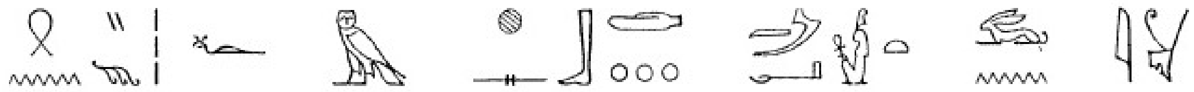
meṭet ȧstu eref ḥen - f ānχ uťa senb

words [saying]:— Behold now, His Majesty, life, strength, health,



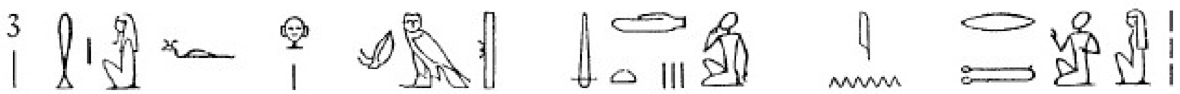
ȧauu ḳesu - f em ḥeť ḥāu - f em nub

has grown old, his bones are like silver, his limbs are like gold,



šeni - f em χesbeṭ maāt un ȧn

his hair is like lapis-lazuli real. Was



ḥen - f ḥer setem meṭet ȧn reθ

His Majesty hearing the words [which spake] mankind.

ṭeṭ àn ḥen - f ānχ uṭa senb en enti
Said His Majesty, life, strength, health, to those who were

em-χeta - f nàs mā - nà er maat - à
following him: Call, bring to me my eye,

er Śu Tefnut Seb Nut ḥenā àtfu
and Shu, and Tefnut, and Seb, and Nut and the fathers

mut uneniu ḥenā - à àstu - à em Nu
and mothers who were with me when, behold, I was in Nu,

ḥenā χer neter - à Nu àn - nef
together with my god Nu. Let him bring

śenθi - f ḥenā - f àn - nek set em
his ministers with him, bring thou them in

ketket àm maa reθ àm
silence, that not may see mankind, not

uār àb - sen i - k ḥenā - sen er ḥet āat
may flee their hearts. Come thou with them into the temple,

ṭeṭ - sen seχeru - sen ṭerṭu 6 *iu - à*
and let them speak (*i. e.,* give) their advice, thus {I will go forth}

em Nu er bu χeper - nà àm
from Nu unto the place where I came into being,

àn-nà àntu enen neteru un àn enen
let be brought to me there those gods. Were those

neteru àpen ḥer ḳesui-f ḥer ṭehen ta
gods those on both sides of him, were they bowing to the earth

embaḥ 7 *ḥen - f ṭeṭ - f meṭet - f embaḥ*
in the presence of His Majesty. He spake his words {in the presence}

àtf semsu àri reθ
of [the] father of the firstborn gods, the maker of men,

suten reχit ṭeṭ àn sen
and the king of those who have knowledge. They spake

χeft ḥen - f meṭu 8 *en n er seṭem-*
before His Majesty :— Speak to us, for we are

n set ṭeṭ ȧn Rā en Nu neter

listening to them. (*i. e.*, to thy words) Saith Rā to Nu:— O god

semsu χeper - nȧ ȧm - f neteru ṭepāu

firstborn, came I into being from whom, and ye gods ancestors,

mā - ten reθ χeperu em maat - ȧ

take ye heed to mankind, they have turned against my eye,

ka - en - sen meṭet er - ȧ ṭeṭ - nȧ ȧrit - ten

they speak words against me. Tell me [what] ye would do

er - es mā - ten - uȧ ḥeḥi - ȧ ȧn sma-

concerning it. Give ye me, {search out for me [a plan].} Not will I slay

nȧ set er setem - uȧ ṭeṭθȧ - ten er - es

them until I have heard what ye shall say concerning it.

ṭeṭ ȧn ḥen en Nu sa - ȧ Rā neter āā

Said the Majesty of Nu:— O my son Rā, god greater

er ȧri su ur er qemaiu

than [he] that made him, older than those divine beings who created

su *ḥems* *ȧuset - k* *ur* *senṭ - k* *ȧu*
him! fixed is thy throne, great is the fear of thee; let

maat - k *er* *uaiu* *ȧm - k* *ṭeṭ*
thine eye be upon those who have blasphemed against thee. Saith

ȧn *ḥen* *en* *Rā* *mā - ten* *set* *uār*
the Majesty of Rā :— Behold ye them fleeing

er *set* *ȧbu - sen* *senṭu* *ḥer* *ṭeṭ-*
unto the mountains, their hearts are afraid by reason of what they

en 12 *- sen* *ṭeṭ* *ȧn* *sen* *χeft* *ḥen - f* *ṭā*
have said. Said they before his Majesty :— Cause
(*i. e.*, the gods said)

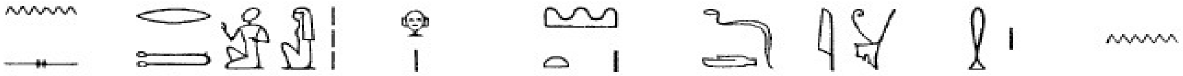
šem *maat - k* *ḥau - s - nek* *set*
to go forth thine eye, [and] let it destroy for thee those [who]

ua *em* *ṭu* *ȧn* *maat* *χenti*
blaspheme [thee] with wickedness. Not an eye existeth

ȧm - s *er* *ḥu - k* *set* 13 *ha - s* *em*
among them which can resist thee [when] it descendeth in

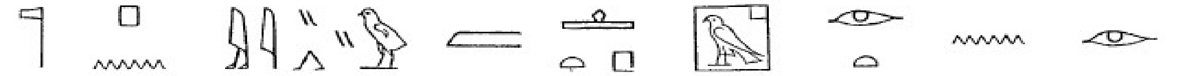
Ḥet-Ḥeru iu ȧn eref netert ten smam

{the form of Hathor.} Went forth then goddess this, it slew



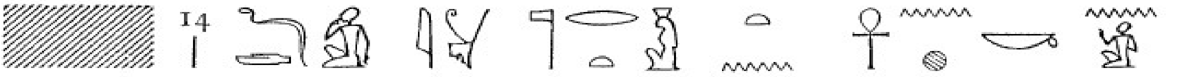
nes reθ ḥer set ṭeṭ ȧn ḥen en

the people on the mountain. Said the Majesty of



neter pen iu em ḥetep Ḥet-Ḥeru ȧrit en ȧrit

this god :— Come, come in peace, Hathor, the deed is done (?)

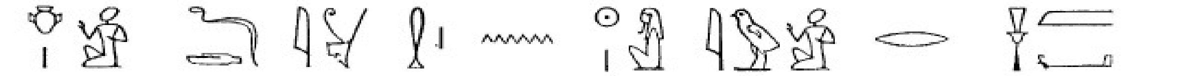


ṭeṭ ȧn netert ten ānχ - k nȧ

. . . . . Said goddess this :— Thou livest for me.

ȧu seχem - nȧ em reθ ȧu neṭem ḥer

[When] I had gotten power over men it was pleasing to



ȧb-ȧ ṭeṭ ȧn ḥen en Rā ȧu-ȧ er seχem

my heart. Said the Majesty of Rā :— I will gain the mastery

em sen em suten em se-ānṭu - set χeper

over them as king, destroying them. It came to pass that

Seχet pu ṡebebet ent kerḥ er rehet

Sekhet of the offerings of the night waded about

ḥer snef - sen šaā em Suten-ḥenen
in their blood beginning in Suten-ḥenen.

ṭeṭ ȧn Rā 16 *nȧs mā - nȧ ȧputi*
Said Rā :— Call, bring me messengers

χau sȧnnu seχs - sen šut
swift and speedy, they [who] can run like the wind

en χat ȧn ȧn tu enen ȧputi
of the body. One brought these messengers

ȧpen ḥer 17 *āāui ṭeṭ ȧn ḥen en neter pen*
these straightway. Said the Majesty of god this :—

ša - sen er Ābu ȧn - nȧ ṭāṭāāt er
Let them go to Elephantine [and] bring me mandrakes in

ur ȧn ȧn tu nef enen ṭāṭāāt
great number. One brought to him these mandrakes,

erṭā ȧn ḥen en neter pen 18 *Sektet enti em*
[and] gave the majesty of god this to Sektet who is in

Ȧnnu ḥer neṭ ṭāṭāāt ȧpen ȧstu χer ḥent
Heliopolis to crush mandrakes these. Behold when the women

ḥer teś perṭu er ḥeqt erṭā ȧn tu
were crushing the barley for beer, and they were placing

ṭāṭāāt ȧpen ḥer śebebet ten . . . . [19] *snef*
mandrakes these in the beer-vessels [they became] the blood

en reθ ȧrit ȧn tu ḥeqt ārnet
of men. Made they of beer vessels

MMMMMMM iu ȧn eref ḥen en suten net (bȧt)
seven thousand. Came then the majesty of {the king of the North and South,}

Rā ḥenā neteru ȧpen er maa enen
Rā with gods these to see this

ḥeqt ȧstu ḥet ta [20] *en smama*
beer. Behold, when it had become day after the slaughter

reθ ȧn netert em sesu - sen nu
of men by the goddess during their period (?) of

χentiθit met ȧn ḥen en Rā neferiui-
sailing up the river, said the majesty of Rā :— Good is it,

set ȧu - ȧ er māket 21 *reθ ḥer - s*
good is it. I am for protecting mankind against her.

t'et ȧn Rā fai māset er
Said Rā :— Let them carry and bring them (*i. e.*, the vases) to

bua nes sma reθ ȧm ḥep ȧn
the place in which she slew mankind there. Commanded

ḥen en suten net (bȧt) Rā 22 *em neferu*
the majesty of {the king of the North and South,} Rā during the beauties

ḳerḥ er ertāt setet - tu enen sṭert
of the night to make to pour out these {vases of sleep-producing (?) beer,}

un ȧn aḥet enti pet fṭu ḥer meḥ em
were the fields of the heavens four filled with

mu em baiu en ḥen en neter pen šemt
liquid by the Will of the majesty of god this. Came

ȧn [23] *netert ten em ṭuaiu qem - nes*

goddess (*i. e.*, Sekhet) this in the morning, found she

enen ḥer meḥt nefer ȧn ḥrȧ - set ȧm

this [heaven] flooded, joyful became her face thereby,

un ȧn set ḥer seurȧ nefer ḥer ȧb - set

was she drinking [thereof], pleasing [was it] to her heart,

i - nes teχ - θȧ ȧn [24] *saa - nes*

she came being drunk, not knew she

reθ ṭeṭ ȧn ḥen en Rā en netert

mankind [again]. Said the majesty of Rā to goddess

ten it - iu em ḥetep amit χeper

this :— Come, come, in peace, {O gracious goddess, [and henceforth]} there were

nefert em Amem ṭeṭ ȧn ḥen en Rā

beautiful women in Amem. Said the majesty of Rā

[25] *en netert ten ȧri en set sṭertet*

to goddess this :— Let be made for her {vases of sleep-producing drink}

em trāiu renpit āpen set er ḥent - ā

at seasons of the [new] year these; {they [shall be] in proportion} {[to the number] of my handmaidens.}

χeper ārit sχert pu em āpt

There were made {vases of sleep-producing drink} according to the number

ḥent ḥeb en Ḥet Ḥeru 26 *ān reθ*

of the handmaidens of the festival of Hathor by mankind

neb t̃er ḥru ṭepi t̃eṭ ān ḥen en Rā

all since the day first. Said the majesty of Rā

en neterṭ ten ān āu mer en heh

to goddess this :— Behold there is [to me] a pain of the fire

en mer χeper χer trāiu 27 *ān mer*

of sickness, cometh to me whence the pain?

t̃eṭ ān ḥen en Rā ānχ - nā āu āb - ā

Said the majesty of Rā :— I am alive, [but] my heart

urṭu ur unen ḥenā sen smam - ā

hath become weary exceedingly of being with them. I have slain (*i. e.*, with men)

set *sep* *en* *àti* *àn* *un* 28 *ānṭ*

them, {[but there is] a remnant} of {worthless ones,} not was [their] destruction

āutu *ā-à* *ṭeṭet* *en* *neteru* *enti* *am* - *χet* - *f*

as wide as my power. Said the gods who were in his train :—

em *beh* *em* *urṭ* - *k* *àu-k* *seχem* - *θà*

Do not remain in thy weariness, thou art mighty

em *merert* - *k* *ṭeṭ* *àn* *ḥen en* 29 *neter* *pen*

according to thy will. Said the majesty of god this

en *ḥen* *en* *Nu* *ḥāu* - *à* *aheṭ* *em*

to the majesty of Nu :— My members [are] powerless for

sep *ṭepi* *àn* . . . . . . 39 *ṭeṭ* *àn* *ḥen* - *f* *ānχ* *uṭa*

the first time, not . . . . . Said his majesty, life, strength,

senb *ḥetep* *seχet* *āāa* *χeper* *Seχet-*

health :— {Let there come into being} a field great : {and there came into being} Sekhet-

ḥetep *pu* *àaràṭ* - *à* *semu* 40 *àm*

ḥetep ; I will plant green herbs therein :

seχeper Seχet - åaru pu ḳer - å
and there came into being Sekhet-aaru; I will furnish [it with]

sau em χet nebt åχåχ pu sebu
beings of things all which sparkle, that is to say [with] stars.

un ån Nut ḥer 41 *setạta en*
Was Nut trembling in [all

qa tet ån ḥen en Rā ḥiua - nå
her] form. Said the majesty of Rā:— I will make to exist

ḥeḥ ḥer tua seχeper ḥeḥ pu
millions to praise [me]: and there came into being millions.

tet ån ḥen en Rā 42 *sa - å Śu åmmā*
Said the majesty of Rā:— O my son Shu, give

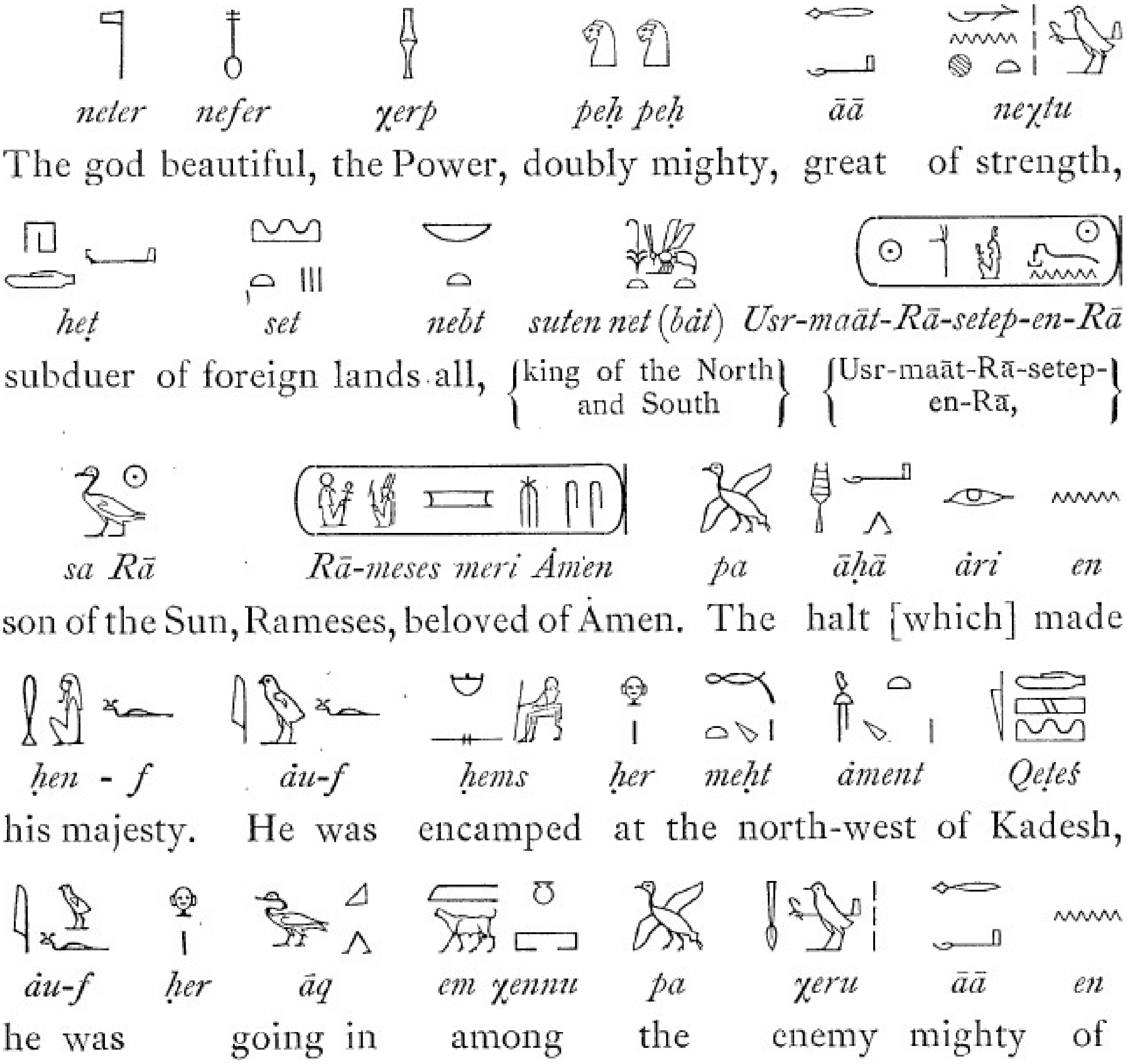
tu χer sat Nut sa - nå ḥeḥ
thyself to [my] daughter Nut, and protect for me the millions

ḥeḥ åm ānχ - sen em χeχu
of millions [who are] there, they live in darkness.

THE WAR OF RAMESES II AGAINST THE KHETA.

[XIXth dynasty.]

I.



neter nefer χerp peḥ peḥ āā neχtu
The god beautiful, the Power, doubly mighty, great of strength,

heṭ set nebt suten net (bȧt) Usr-maāt-Rā-setep-en-Rā
subduer of foreign lands all, {king of the North and South} {Usr-maāt-Rā-setep-en-Rā,}

sa Rā Rā-meses meri Ȧmen pa āḥā ȧri en
son of the Sun, Rameses, beloved of Ȧmen. The halt [which] made

ḥen - f ȧu-f ḥems ḥer meḥt ȧment Qeṭeś
his majesty. He was encamped at the north-west of Kadesh,

ȧu-f ḥer āq em χennu pa χeru āā en
he was going in among the enemy mighty of

na en χeru en χeta ȧu-f uāu ḥer ṭep - f

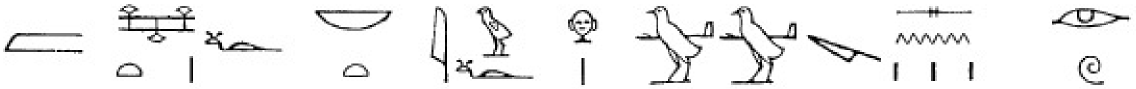
those of the wretched ones of Kheta. He was alone by himself,

ȧn ki ḥenā-f qem - nef ȧnḥu su

not another [was] with him, he found surrounding him

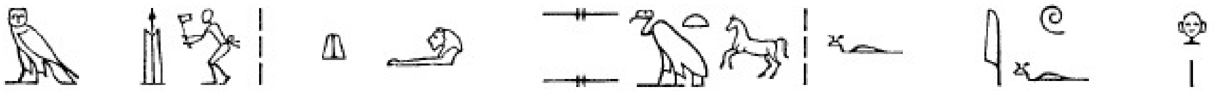
MM + D en ā en ḥetrȧu em fṭet χat

two thousand five hundred horsemen in four companies



em uat - f nebt ȧu-f ḥer āuāu - sen ȧr-u

on his path every. Was he smiting them making them

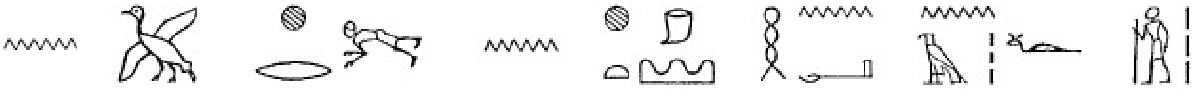


em ȧniu χer ḥāt sesemut - f ȧu-f ḥer

into corpses before his horses. Was he

χaṭeb uru neb en set neb na senu

slaying the princes all of foreign lands all, the brethren



en pa χer en χeta ḥenā naif seru

of the wretched one of Kheta together with his nobles

āau naif menfitu taif neθḥetr ȧu-f ḥer

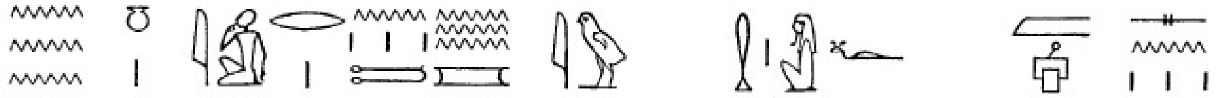
mighty, his soldiers, his cavalry. Was he

ḳebḳeb - set χer ḥer ḥrȧ - sen ȧu-f ḥer

casting down them throwing [them] upon their faces. Was he

ṭā hat - sen em uā ḥer uā er pa

making to fall them one upon the other into the

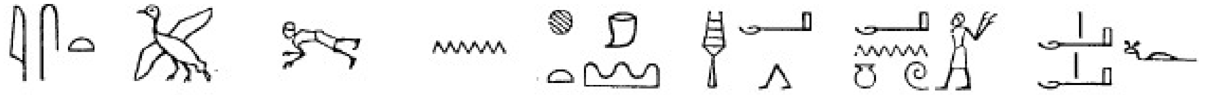


mu nu Ȧrenθ ȧu ḥen - f em sa sen

water of the Orontes. Was his majesty [following] after them

mȧ mȧu ḥes ḥer χaṭb - sen em ȧuset - sen

like a lion savage to slay them in their places.



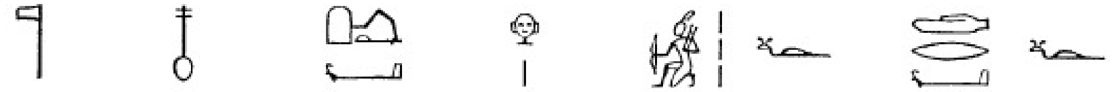
ȧst pa χer en χeta āḥā ānnu āāui - f

Behold the wretched one of Kheta rose up to turn his hands

em ȧaiu en neter nefer

in supplication to the god beautiful.
(*i. e.*, the king).

II.



neter nefer āba ḥer menfitu-f ṭer - f

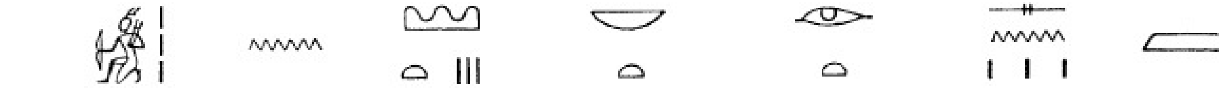
The god beautiful fighteth for his soldiers, he destroyeth

petet paut suten qen sep sen em neχt ȧn un

{the nine foreign nations,} a king brave, twice, (or twofold) with strength. Never

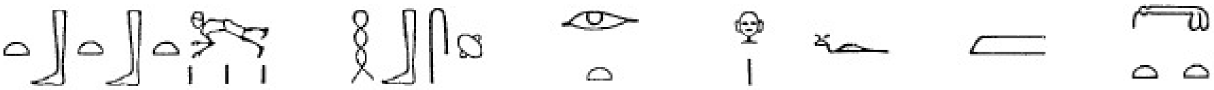
ȧri - nef sen āq em āšt

hath been made [his] second. Going in among the multitudes



menfitu en set neb ȧrit - sen em

of the soldiers of foreign lands all [he] was making them into



tebtebet ḥebs ȧrit ḥer - f em metet

dead men. A reckoning was made for him of the *phalli*

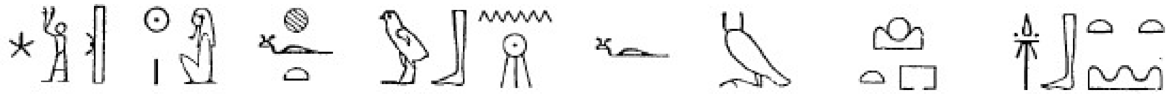
ur en χeta ṭeṭ en Neherina

of the chiefs of Kheta [and] the hands of Mesopotamia.

HYMN TO RĀ BY HUNEFER.

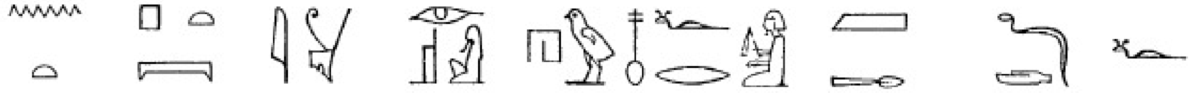
[British Museum papyrus No. 9901.]

[XIXth dynasty.]



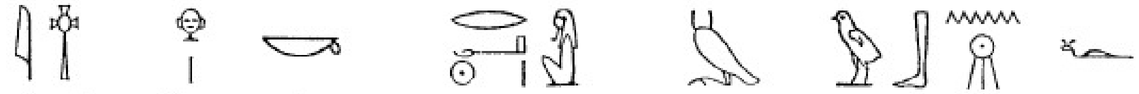
ṭua Rā χeft uben - f em χut ābtet

Praiseth Rā when he riseth in the horizon eastern



ent pet ȧn Ȧusȧr Hu-nefer maāχeru ṭeṭ - f

of heaven Osiris Hunefer, triumphant. He saith :—

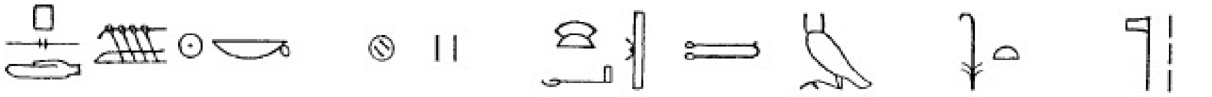


ȧnet' ḥrȧ - k Rā em uben - f

Homage to thee, [O thou who art] Rā in his rising and

Temu em ḥetep - f uben - k sep sen

Tmu in his setting. Thou risest (twice),



pesṭ - k sep sen χāā - θ em suten neteru

thou shinest (twice), being diademed as the king of gods.

entek neb pet neb ta ȧri ḥeru

Thou art the lord of heaven, the lord of earth, the maker of celestial

χeru *neter* *uāu* *χeper* *em* *sep*
and terrestrial beings, God One, who came into being in time

ṭep *àri* *taiu* *qemam* *reχit*
primeval. The maker of the universe, the creator of mankind,

àri *Nu* *qemam* *Ḥāpi* *àri* *ent*
the maker of Nu, (*i. e.*, celestial waters) the creator of Ḥāpi (Nile), the maker of

mu *seānχ* *àm* - *s* *θesu* *ṭuu*
water, making to live [what] is in it, knitting together the mountains,

seχeper *reθ* *menmen* *àri* *pet*
making to come into being men and cattle, the maker of heaven

ta *nini* *en* *ḥrà* - *k* *ḥept* - *θ* *Maāt*
{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt

er *tràui* *nem* - *k* *ḥert* *em* *āut* *àb*
at the two seasons. (*i. e.*, morn and eve) Thou stridest {over the heights of heaven} in joy of heart,

Mer-ṭesṭes *χeper* *em* *ḥetep* *Nekà* *χer*
{the Lake Tchestches} becometh satisfied [thereat]. Nekà (*i. e.*, a foe of Rā) hath fallen,

āāui - f *ḥesq* *seśep* *en* *sektet* *maāu*
his arms are cut off. Receiveth the *sektet* boat (*i. e.*, the boat of the rising sun) winds, and

nefer *ȧm* *karȧ - f* *ȧb - f* *neťem* *χāāu*
glad is he who is in his shrine, his heart rejoiceth [when] rising

em *seχem* *en* *pet* *uā* *sepṭ* *pert*
in the Form of heaven. O One [self]-provided, who cometh forth

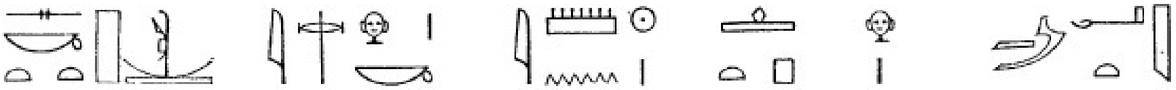
em *Nu* *Rā* *em* *maāχeru* *ḥun* *netri*
from Nu, Rā in triumph, child divine,

āuā *ḥeḥ* *utet - s* *mes* *su* *ťesef* *uā*
heir of eternity, its offspring, gave birth he to himself. One

ur *tennu* *āru* *suten* *taiu* *ḥeq*
mighty, manifold of forms, king of the universe, prince

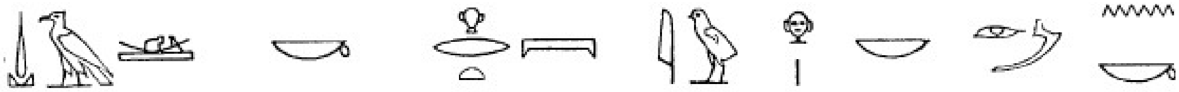
Ȧnnu *seś* *em* *ťetta* *paut* *neteru* *em* *hennu*
of Ȧnnu (Heliopolis) traversing eternity. {The company of the gods} sing praises

en *uben - k* *χenen* *ām* *χut* *seqa* *em*
at thy rising sailing on the horizon, O exalted one in



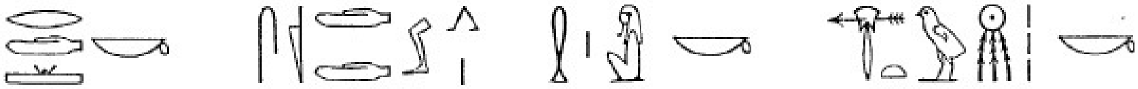
sektet *ȧnetʹ ḥrȧ-k* *Ȧmen-Rā* *ḥetep* *ḥer* *maāt*

{the *sektet* boat.} Homage to thee Ȧmen-Rā, resting upon *maāt*, (*i. e.*, thou art governed by unchanging laws).



ťa - *k* *ḥert* *ȧu* *ḥrȧ* *neb* *maa* - *nek*

Thou passest over the upper regions, doth face every see thee;



ruṭ - *k* *seqeṭeṭ* *ḥen* - *k* *satu* - *k*

thou germinatest, strideth on thy majesty, thy rays are

em *ḥrȧu*

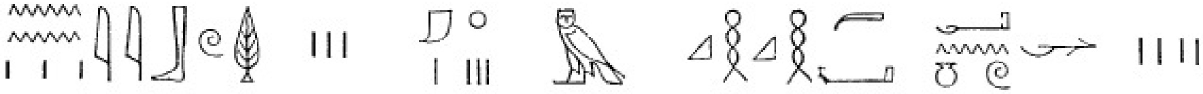
upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

[XIXth dynasty.]

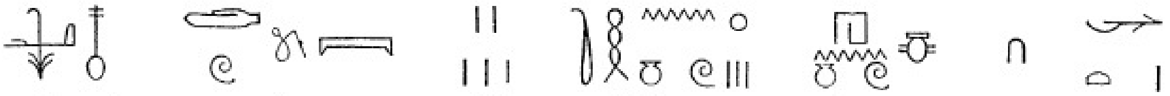
nerāu I ḥet' em qeḥqeḥ ānnu II

Goat, one. Silver in beaten tablets, two.



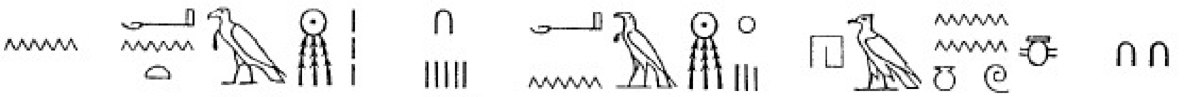
nenibu III χemti em qeḥqeḥ ānnu IV

Trees, three. Bronze in beaten tablets, four.



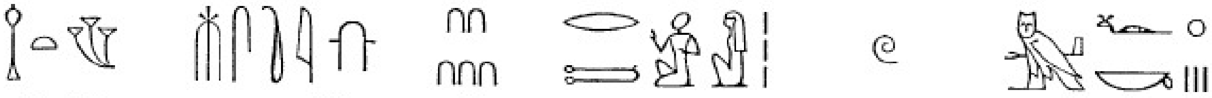
qemā nefer ṭu V θeḥennu hennu X χet

Linen fine garments, five. Crystal, measures ten. Wood



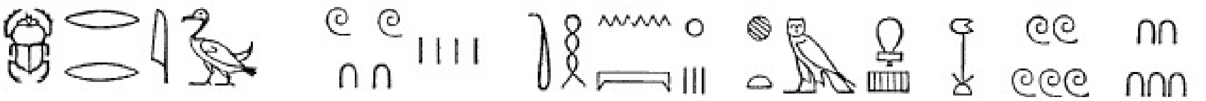
en ānti XV ānti hannu XX

of *ānti* unguent, fifteen. *Ānti* unguent, measures twenty.



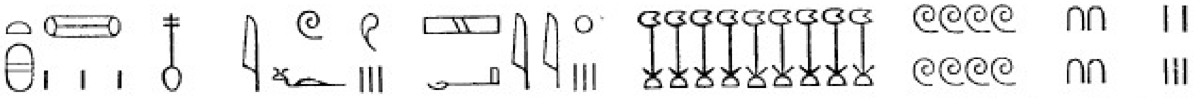
ḥet'et mesθȧ L reθ 100 māfek

Plants, measures fifty. Men, one hundred. Turquoise,



χeperȧ 200 + 20 + 4 θeḥen χetem 1000 + 500 + 50

scarabs, 224. Crystal, rings, 1550.

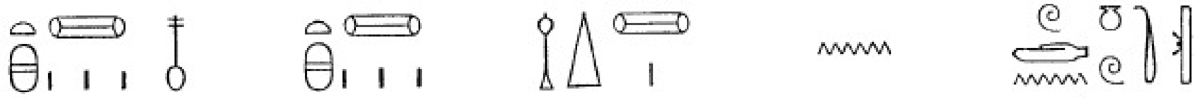


tau nefer *àuf* *śāi* *9000 + 800 + 40 + 5*

Nefer bread, flesh, cakes, 9845.

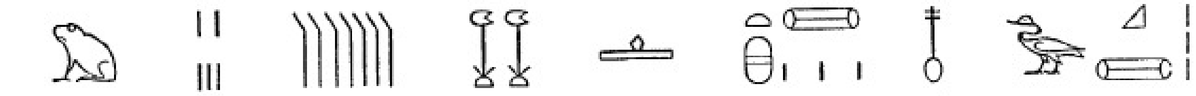
tau nefer *tau* *berber* *40,000 + 6000 + 500*

Nefer bread, loaves of pyramid form, 46,500.



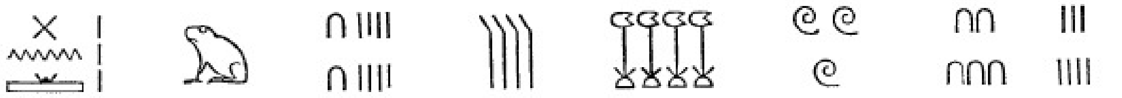
tau nefer *tau* *ḥet'* *en* *uṭennu*

Nefer bread, loaves white for offerings



100,000 × 5 + 70,000 + 2000 *ḥetep* *tau nefer* *āqu*

572,000. Total, *nefer* bread, cakes



śeben *100,000 × 28 + 40,000 + 4000 + 300 + 50 + 7*

various 2,844,357.

THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]

Re en neter netert χeper t'esef

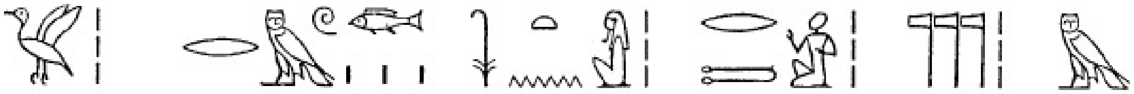
Chapter of the god divine, the creator of himself,

ȧri pet ta māu en ānχ χet

the creator of heaven, earth, breath of life, fire,

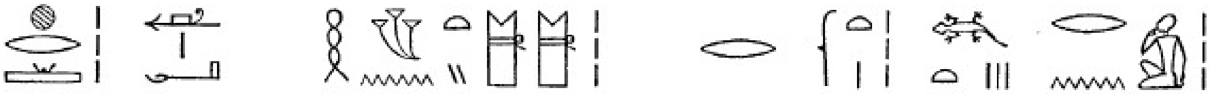
neteru reθ āut menmenu t'eṭfet

gods, men, beasts, cattle, reptiles,



apṭ remu suten reθ neteru em

fowl of the air, fish, king of men and gods in

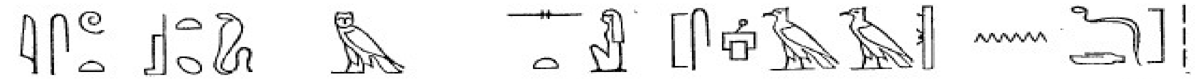


χer uā ḥenti er renput āšt renu

form one [to whom] *ḥenti* periods are as years, many of names,

ȧn reχ pfi ȧn reχ pfi neteru

not known are they, not know them the gods.

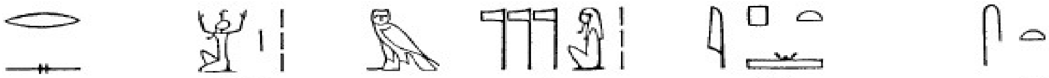


ȧstu Ȧuset em set saa en ṭeṭ

Behold Isis {was in the form} of a woman, skilful in words,

χak ȧb - s er ḥeḥ em reθ setep

sick at heart was she of the millions of mankind, she chose



er-es ḥeḥ em neteru ȧpt - set

for herself the millions of the gods, she deemed [of more value]

ḥeḥ em χu ȧn χem - set

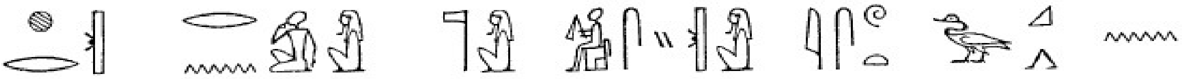
the millions of the spirits. Was not it possible for her [to become]

em pet ta mȧ Rā ȧri ḳert

in heaven and earth like Rā, and to make herself mistress

ta netert ka - set em ȧb - set er

of the earth and a goddess, she meditated in her heart, by

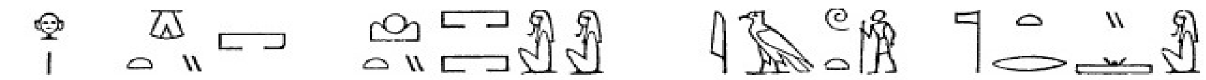


χer ren neter šepsi ȧstu āq en

means of the name of the god sacred? Behold came in

Rā hru neb em ḥāt qet smen - θȧ

Rā day every at the head of [his] sailors, and was stablished



ḥer nesti χuti āaut neteri

upon the throne of the two horizons. Had grown old the divine one,

ennu - nef re-f sati - f nebāut - f

he dribbled at his mouth, he shot out what flowed from him

er ta pekas en su seχer ḥer

upon the earth, what he spat out fell down upon

sat sek - nes Āuset em ṭet - set

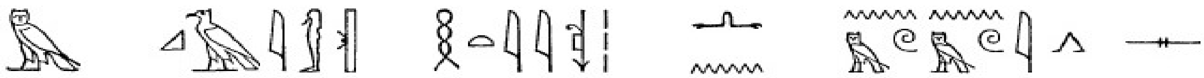
the ground. Kneaded Isis in her hand

ḥenā ta unnet ḥer set qeṭ - nes

with earth that which was on it, she built (*i. e.*, made)

set em ṭetfeti šepsi āri en set

it in the form of a serpent sacred, making it



em qaā ḥeti ān nemunemuā - s

in the form of a dart. Not went forward it

ānχ - θā er χeft - set χaā - set ḥamu

alive before her face, [but] she left it lying

ḥer uat āpep neter āa ḥer set er åba - f
on the path went the god great along it according to his wish

emχet taui-f neter šepsi χāā - f er
in his two lands. The god sacred rose [and came]

ḥa neteru em Āa-perti ānχ uṭa
forth, the gods of the great double house, life, strength,

senb emχet - f sefetsefet - f mā hru neb
health, following him; he strode on as [he did] day every.

unχu - set em ṭetfet šepsi χet
Shot out its fang the serpent sacred, and the fire

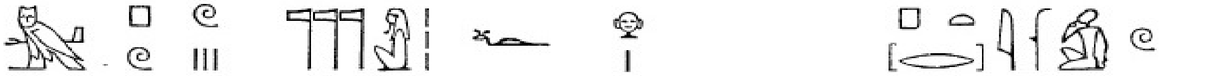
ānχet per - θå åm - f ṭesef ṭer - nes
of life was going out from his own body, it destroyed

åmi na āšu neter neteri - f
the dweller among the cedars, the god divine he opened

re - f χeru en ḥen - f ānχ uṭa senb
his mouth, the cry of his Majesty, life, strength, health,

peḥ - nef *er* *pet* *paut* *neteru* *tuf* *ḥer*

reached up to heaven. The company of the gods it was for [saying],

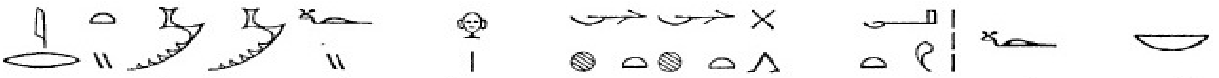


mā *pu - u* *neteru - f* *ḥer* *petrā-u*

What is it? and its gods [were] for [saying], What is the matter?

ȧn *qem - f* *er* *uśebt* *ḥer - f*

Not found he [the power] to answer concerning it.

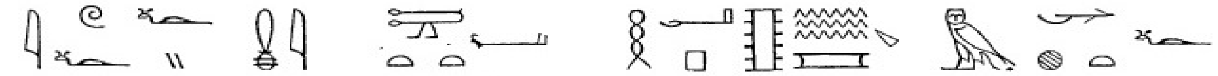


ȧrti - f *ḥer* *χetχet* *āt - f* *neb*

His two jawbones rattled, his limbs all

ȧstiti *metu* *θetet - nef* *em*

trembled, the poison gained the mastery in



ȧuf - f *mā* *θetet* *Ḥāpi* *em* *χet - f*

his members as gains the mastery Ḥāpi in his course.

neter *āa* *smen - nef* *ȧb - f* *- f* *er*

The god mighty stablished his heart, he cried out to

ȧmi *χet - f* *māi - ten* *nā* *χepert* *em*

those in his train :— Come to me, {you [who] are produced} from

ḥāt - ȧ neteru peru em - ȧ ṭāt reχ - ten

my members, ye gods [who] came forth from me. Cause ye to know

χeperȧ - set ṭemu - entu χet mer reχ - set

Kheperȧ it, [I am] wounded by a thing deadly, knoweth it

ȧb - ȧ ȧn maa su maa - ȧ ȧn ȧri - s

my heart. Not have seen it my eyes, not hath made it

ṭet - ȧ ȧn reχ - set em ȧri - nȧ nebt ȧn

my hand, not know [I] it who hath done it to me any one. Not

ṭeptu ment mȧtet set ȧn mer

have I tasted pain like unto it, {not [anything]} is more painful

er-es ȧnuk ser sa ser mu χeperu

than it. I am a prince, the son of a prince, the issue produced

em neter ȧnuk ur sa ur

by a god. I am the great one, the son of a great one;

maut en ȧtf - ȧ ren - ȧ ȧnuk āšt

hath thought out my father my name. I am of many

rennu āšt χeperu àu χeperà - à unu em
names, of many forms, my being existeth in

neter neb nàs - à - tu Temu Ḥeru
god every. I have been proclaimed by Tmu and Horus,

ḥekennu àu ṭeṭ àtf - à mut - à ren - à
{ the gods who give names. } Have uttered my father and my mother my name,

àmen - set em χat-à er mes - à en
hidden was it in my body by my begetter so

meri tem erṭāt χeperu peḥti
that not might be allowed to gain power

ḥekau - à en ḥekai er - à peru-
he who would enchant me by [his] enchantments over me. I had

k[uà] er ḥa er maa àri - nà
come from within to see what I had made,

stutet em taui qemamu - nà
[and] was passing through the universe [which] I had created,

em *ṭeṭem* *χer - ȧ* *ȧn* *reχ - ȧ* *su*

when [something] aimed a blow at me, not know I what.

ȧn *χet* *ȧs* *pu* *ȧn* *mu* *ȧs* *pu* *ȧb - ȧ* *χeri*

Fire is it? Water is it? My heart containeth

. . . . . *ḥāt - ȧ* *ȧstiti* *āt* *χeri* *mes*

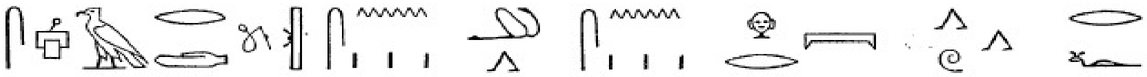
fire, my limbs tremble, my members contain the children

ḥesiu *ȧmmā* *ȧntu - nȧ* *mesu - ȧ*

of quakings. I pray you let be brought to me my children

neteru *χui* *meṭet* *reχi* *re - sen*

the gods, mighty of words, skilful is their mouth,



sarṭ - sen *peḥ - sen* *ḥer* *iu* *er-ef*

their powers they reach to heaven. Came to him

mesu *neter* *neb* *ȧm* *χeri* *ȧkebu - nef*

[his] children, god every there with his cries of weeping.

iu *en* *Ȧuset* *χeri* *χut - set* *ȧuset* *re-*

Came Isis with her powerful words, the place of

set em nifu en ānχ θes - set ḥer
her mouth with the breath of life, her incantations

ṭer ment meṭtu - set seānχ ḳa
destroy diseases, her words make to live dead

ḥeti ṭeṭ - set mā pui àtf neter petrà
throats. Said she: What is this, O father divine, what is it?

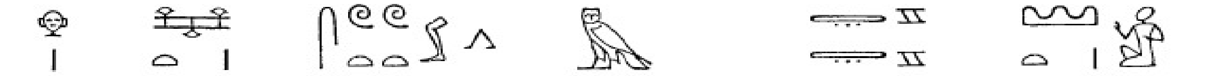
ṭeṭfi ṭen mennu àm - k uā
A serpent hath shot sickness into thee, a [thing]

mes - k fa ṭep - f er-k ka
which thou hast made hath lifted up its head against thee. Verily

seχer - set em ḥekai menχ
shall be overthrown it by words of power beneficent,

ṭā - à χetχet - f er maa sati - k neter
I will make it to depart in the sight of thy rays. The god

ṭeseri àpu - nef re - f ànuk pu šemi
holy opened he his mouth [saying]: I was passing



ḥer uat sutut em taui set - à

along the way going through the two lands of my country

àba en àb - à er maa qemamu - nà

wishing my heart to see what I had created,

χunen - nà em ṭeṭfi àn maa set àn

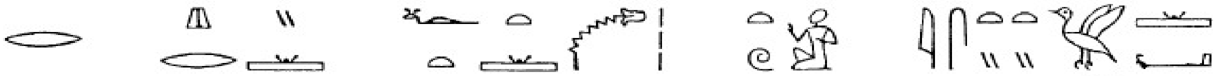
[when] I was bitten by a serpent not saw [I] it.

χet às pu àn mu às pu qebebḥ - kuà er

Fire is it? Water is it? I am colder than

mu šemem - kuà er sešet ḥāt - à neb

water, I am hotter than fire. Members my all

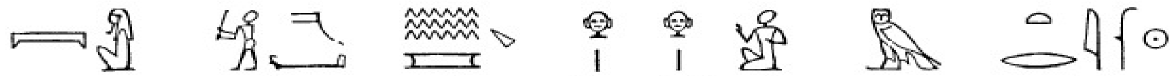


er χeri fetet tuà àstiti

[are] in a state of sweat. I tremble,

maat - à àn smen àn qemḥu - à

my eye is without stability, not can I see



pet ḥu mu ḥer ḥrà - à em trà

the heavens. Riseth water on my face [as] in the time

en šemu ṭeṭ ȧn Ȧuset en Rā ȧ ṭeṭ - nȧ

of summer. Said Isis to Rā :— O tell me

ren - k ȧtf - ȧ neter ānχ sa - tu ḥer

thy name, O my father divine, {[for] liveth} the person who [hath power] over

ren - f ȧnuk ȧri pet ta θes

his name. [Said Rā] :— I am the maker {of the heavens} {and the earth,} knitting together

ṭuu qemamu unnet ḥer - f

the mountain land, and creating what existeth upon it.

nuk ȧri mu χepertu Meḥt - ur

I am the maker of the water, {making to come} into being Meht-ur,

ȧri ka en mut - f χeperu

making the "Bull of his mother", the creator

neṭemneṭemiu nuk ȧri pet sešeta

of love-joys. I am the maker of heaven and have decked

χuti ṭāt-ȧ ba nu neteru em

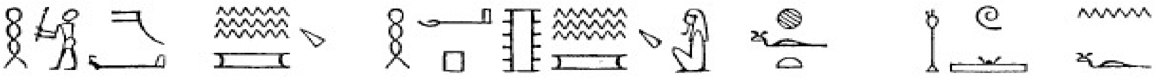
the two horizons, I have placed the soul of the gods

χennu - set ȧnuk un maaui-f χeperu

within it. I am [he who when he] opens his eyes becometh

ḥetetu āχennu maaui-f χeperu kekui

light, [when he] shutteth his two eyes becometh darkness.



ḥu mu Ḥāpi χeft utu - nef

Rise the waters of the Nile when he giveth the order,

ȧn reχ en neteru ren - f nuk ȧri

not know the gods his name. I am the maker

unnu χeperu hru nuk ȧpu ḥebu

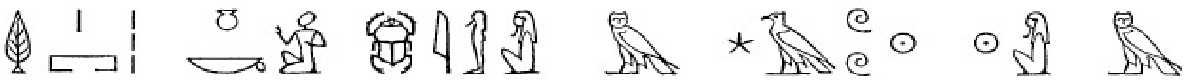
of the hours, the creator of the days. I am the opener of the festivals

renpit qemamu ȧtru nuk

of the year, the creator of streams of water, I am

ȧri χet ānχet er seχeperu kat en

the maker of the fire living making to be done the works of



am nuk χeperȧ em ṭuaau Rā em

the houses, I am Khepera in the morning, Rā in

āḥāu - f Temu ȧmi māšeru ȧn
his culmination and Tmu in the evening. [But] not

χesef met em šemi - set ȧn
was driven the poison out of its course, not

neťem neter āa ťeṭ ȧn Ȧuset en Rā
was relieved the god great. Said Isis to Rā :—

ȧn ren - k ȧpu em na ťeṭu - k
Not is thy name mentioned among the things [which] thou hast said

nȧ ȧ ťeṭ - k set nȧ peri ta
to me. O tell thou it to me, and shall come out the

metu ānχ sa ṭemu - tu ren - f
poison. Shall live a person being declared his name.

metu ťeṭemu - set em ťeṭemu
The poison it burned with burnings,

seχem - nes er nebȧu en ārt ťeṭ ȧn
it was stronger than the flames of fire. Said the

ḥen en Rā ṭāt - nā ḥeḥuti mā Āuset
Majesty of Rā :— I give myself to be searched out by Isis,

per em ren - ȧ em χat - ȧ er χat - s
shall come forth my name from my body into her body.

ȧmen en su neteri em neteru useχ
Hid himself the divine one from the gods, wide (*i. e.*, empty)

ȧuset em uȧa en ḥeḥ renput ȧr χeperu
was the seat in the boat of millions of years. When it became

mȧ sep pert ent ȧb ṭeṭ - s en
about the time of the coming forth of the heart, she said to

sa Ḥeru senḥa ent su em ānχ
[her] son Horus :— Let bind himself him by an oath sworn by the life

neter erṭāt neter maaui - f neter āat
of the god, that may give the god his two eyes. The god great

uθes - nef ḥer ren - f Āuset ur
was taken from him his name, [and] Isis the great lady

ḥekatu *sept* *metu* *per* *em* *Rā*

of enchantments [said] :— Run, poisons, come forth from Rā.

maat *Ḥeru* *peri* *em* *neter* *nubȧu* *en*

O Eye of Horus, come forth from the god and shine without

re - f *nuk* *ȧri - ȧ* *nuk* *hau* *er* *māȧi*

his mouth. I, I have worked. I dismiss to descend

ḥer *ta* *er* *metu* *seχemu* *māki*

upon the ground the poison which hath been overcome. Verily

uθes *en* *neter* *āa* *ren* - *f* *Rā*

hath been taken from the god great his name. Rā,

ānχ - f *met* *mit* *θes rer* *men*

may he live! the poison may it die! and conversely. A certain one,

mes *en* *ment* *ānχ - f* *met* *mit*

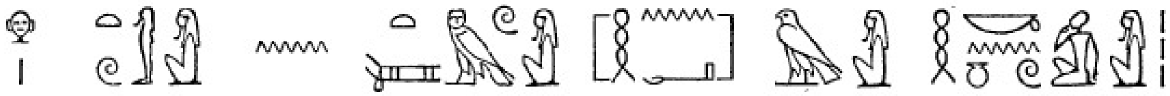
the son of a certain one, may he live, the poison may [it] die.

ṭeṭ *en* *Ȧuset* *ur* *ḥent* *neteru*

[This] said Isis, the mighty lady, the mistress of the gods,

reχ *Rā* *em* *ren - f* *ťes-f* *ťeṭet*

who knew Rā in his name his own. To be said



ḥer *tut* *en* *Temu* *ḥenā* *Ḥeru* *ḥekennu*

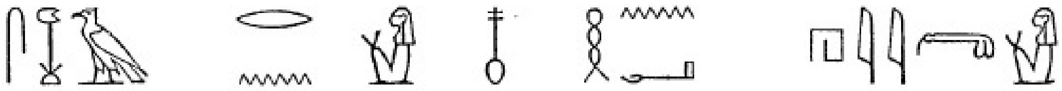
over an image of Tmu and Horus the divine givers of names,

erpit *Ȧuset* *tut* *Ḥeru*

[and over] a figure of Isis, and an image of Horus.

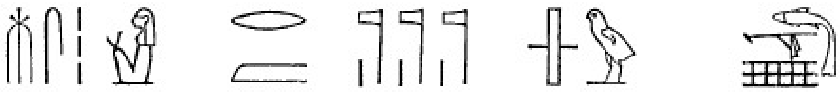
FROM THE MONUMENT OF UAḤȦB-RĀ EM KHU.

[XXVth dynasty.]



seχa *ren - ȧ* *nefer* *ḥenā* *hai - ȧ*

May be remembered my name {[for] good} with [those of] my husband



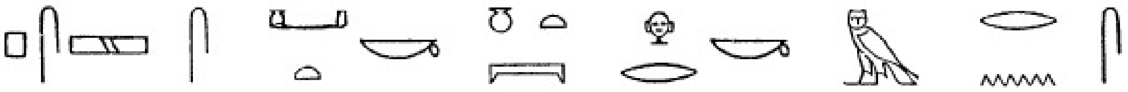
mesu - f - ȧ *er-ḳes* *neteru* *ȧmu* *χa*

and my children by the gods dwelling in the nome of Mendes.

TEXTS FROM THE SARCOPHAGUS OF PAṬ TEPEP.

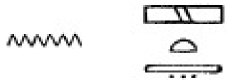
[XXVth dynasty.]

1.



peses̆ - s *māt - k* *Nut* *ḥer - k* *em* *ren - s*

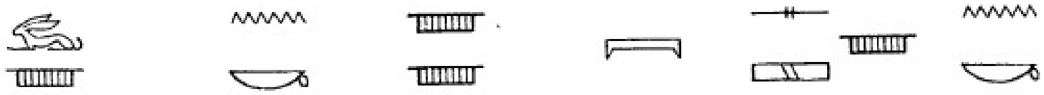
Spreadeth she thy mother Nut over thee in her name



en *śeta*

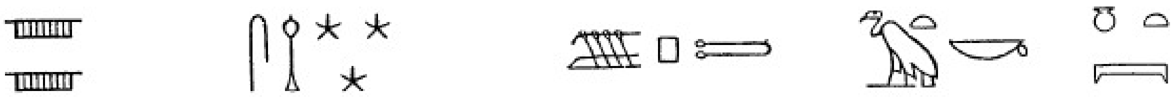
of "Hidden".

2.



un - *nek* *āā* *pet* *seś* - *nek*

Shall be opened to thee the doors of heaven, shall be unbolted for thee



āā *seḥet'* *seśep* - *θ* *mut-k* *nut*

the doors of the stars of light, shall receive thee thy mother Nut.

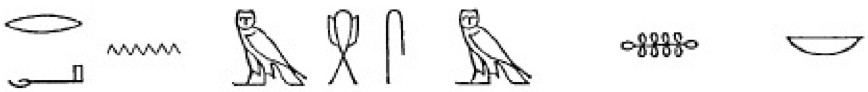
3.

meṭ *ȧn* *Ṭep* - *ṭu* - *f* *χent* *neter ḥet* *ȧm*

Saith he who is on his hill, the chief {of the divine house,} who is

Ut *neb* *Ta-teser* *neter* *āa* *neb* *qeres*

in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,



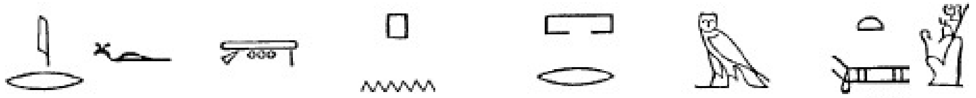
erṭā - *nȧ* *em* - *sa-s* *em* *sa* *neb*

"I work behind her with protection every".

4.

un *āā* *en* *χut* *āḥā - k*

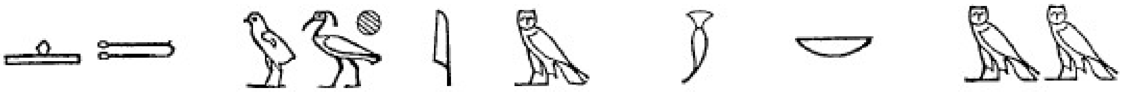
Shall be opened the doors of the horizon, thou shalt stand up



āref *ta* *pen* *per* *em* *Tem*

then on earth this coming forth as Tem.

5.



ḥetep - θ *χu - ā* *em* *bener* *neb* *emm*

Thou restest; my strength is with sweetness all among

šesu *Āusār* *erṭā - nā* *uat* *em* *χabesu* *ān*

the servants of Osiris. I give a way among the stars. Not

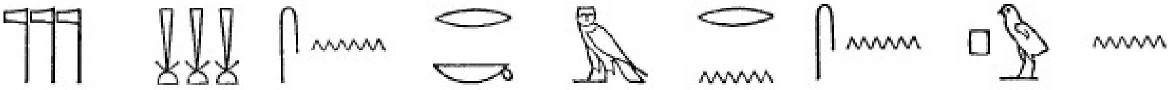
mit - k *ṭetta*

shalt thou die for ever.

6.

ha *Āusār* *erṭāt* *en* *Ḥeru* *ṭemṭ - θu*

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.



neteru *sen - sen* *er-k* *em* *ren - sen* *pu* *en*

The gods they join with thee in name their of

sen ent àteruit

"Brethren of the shrines of the North and South".

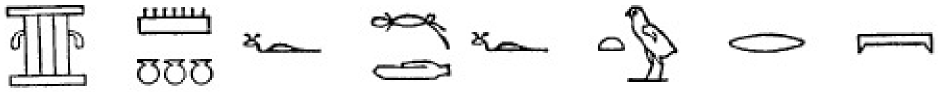
7.

ha Àusàr àḥ - nek neteru āt - k

Hail Osiris! Unite for thee the gods thy members,

ṭemṭ ḳesu - k seruṭ en Ànpu masṭ - k

collecting thy bones. Maketh strong Anubis thy legs



χent mennu - f seše̤ṭ - f tu er pet

in his building; he leadeth thee into heaven.

8.

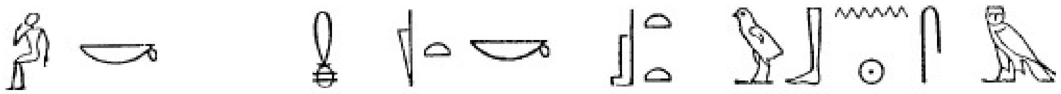
ha Àusàr àn - nek Ḥeru àbu neteru nebu em

Hail Osiris! {Bringeth to thee} Horus {the hearts} of gods all at

sep àn bàn àm - sen mā - f nem ānχ

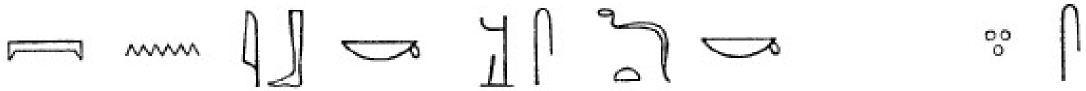
once, not is there evil in them {in respect of him,} {[O thou who] again} livest!

9.



renp - k mà qet - k Àusetet uben - s em

Thou becomest young as thou wast. Isis she shineth in



pet en àb - k θes-s t̓et - k χu - s

heaven at thy wish, she raiseth up thy body, she strengtheneth

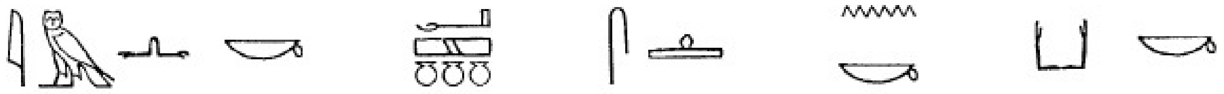
ḥāu - k t̓etta

thy members for eternity.

10.

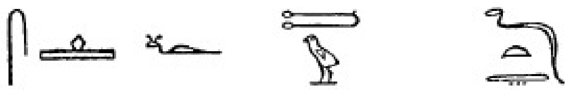
ert̥ā - nà uben - k em χu àḥā - k

I have granted that shalt shine thou, in splendour shall be thy limbs;



àm - k āś seḥetep - nek ka - k

not shalt thou lament; thou art at peace with thy Ka,



seḥetep - f - θu t̓etta

it shall be at peace with thee for ever.

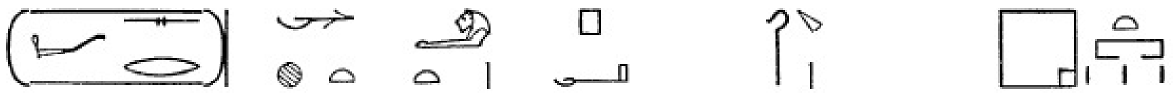
THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.

renpit met χemennu Ḥeru neter χat suten net

Year eighteen of Horus, the divine body, the king of the North and South,

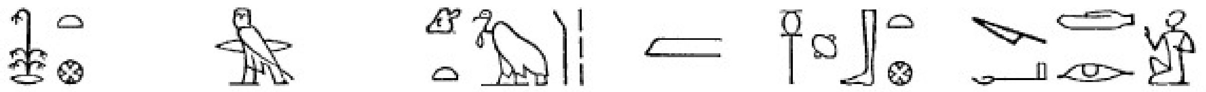
neter χat . . . . neter χat Ḥeru nub

the divine body, {the king of the North and South,} the divine body, the golden Horus,



Ṭeser χet ḥāt pā ḥeq ḥet

Tcheser. When {[to] the hereditary prince,} the governor of the temples



reset mer χenti em Ābet Māṭȧr

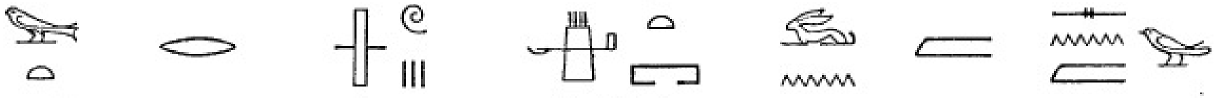
of the south, the overseer of the Nubians in Ābet (Elephantine or Aswân) Māṭȧr,

ȧntu - nef utu suten pen er erṭā

was brought to him royal despatch this :— [This is] to make thee

reχ - k un - ȧ ḳer qemui er ȧuset

to know [that] I am possessing trouble upon the throne



urt er ȧmu ḥet āat un em senem

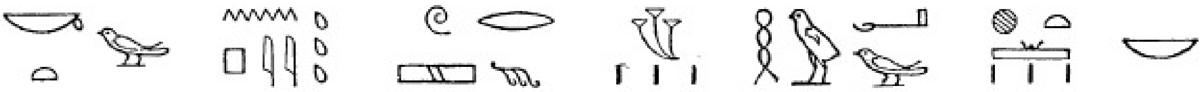
great for those who are in the great house. Is in affliction
(*i. e.*, palace)

ȧb - ȧ em ṭu er āa ur χeft tem iu

my heart because of an evil great exceedingly, for not hath risen

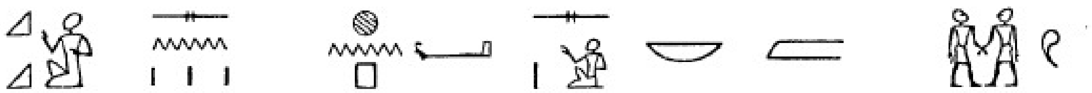
Ḥāpi em rek - ȧ em āḥā renpit seχef

the Nile in my time during a period of years seven.



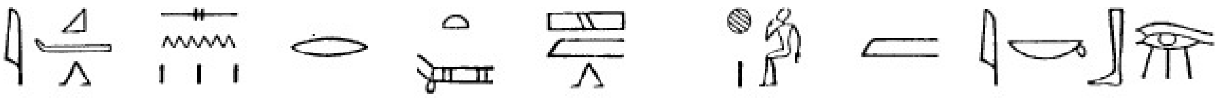
ket nepi uśer renpit ḥuā χet neb

Scarce is grain, are lacking herbs, wanting are things all



qeq - sen χenp sa neb em [sennu]-f

[which] they can eat. Stealeth man every from his neighbour.

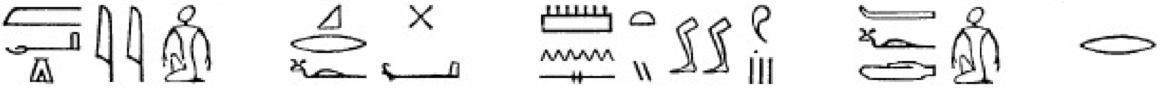


ȧq - sen er tem śem χi em ȧkeb

They would run but cannot move. The babe is in tears,

ḥun *em* *senb* *ȧa* *ȧb - sen*

the child drags himself along, [as for] the old their heart

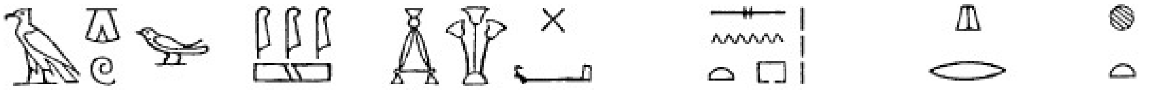


māḳi *qeref* *menseti - u* *ḥufeṭ* *er*

is stricken down; totter their legs [and they] sprawl upon

ta *āāui-u* *er* *χen-u* *sennu* *em*

the earth, their hands [lie] upon their bosoms. The nobles are



aḳu *sešu* *ṭebḥa* *sent* *χer* *χet*

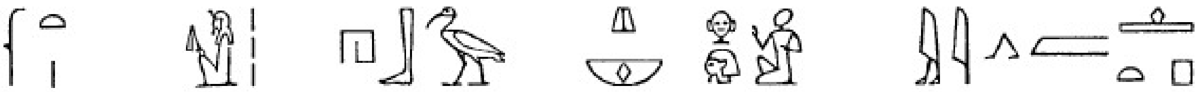
empty of counsel, is broken open the treasury, instead of money

per *nefui* *unui* *neb* *em* *qem* *maāu*

cometh forth wind. Beings all are in distress. Hath meditated

ȧb - ȧ *ān* *er* *ḥāt* *neť* *un* *ȧm - ȧ*

my heart going back to the aforetime upon the deliverer who was in my place



trȧt *neteru* *heb* *χer heb ḥer ṭep* *I-em-ḥetep*

in the time of the gods, {the ibis-god,} the *kher-ḥeb* in chief, (*i. e.*, the chief reader) I-em-ḥetep (*i. e.*, Imouthis)

sa *Ptaḥ* *Res-ȧneb-f* *seb* *ȧuset* *mes*

the son of Ptaḥ of his South Wall. Where is the place of the birth
(*i. e.,* of Memphis)

en *Ḥāpi* *mā* *trȧ* *ḥek-s* *neter* *netert*

of the Nile? Who then is its guardian? [What] god [or] goddess

ȧm - s *pe-trȧ-tu* *seχem-f* *un - f* *smen* *ȧp-*

is in it? What then is his form? Is it he who hath announced

nȧ *āḥā* *renenet* *sem - ȧ* *en* *χent* *Ḥet-seχet*

to me the provisions {of the harvest?} I will go to the dweller in Ḥet-sekhet

su *ermen* *ȧb - f* *en* *sa* *neb* *er* *ȧri - sen*

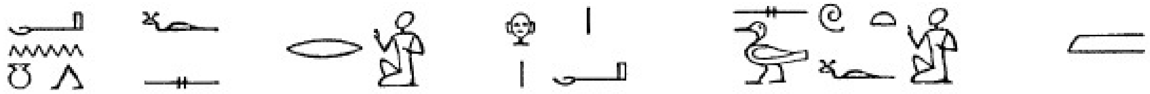
who weareth out his patience on person every in [what] they do.

bes-ȧ *er* *ḥet* *ānχet* *peṭ-ȧ* *barā* (?)

I will enter into the house of life, I will unroll the written scrolls,

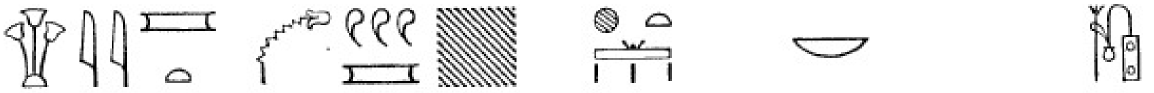
sem-ȧ *ā* *er - sen* *śās* *pu* *ȧri - nef*

I will bring [my] hand upon them. A going forth he made,
(*i. e.,* Māṭār)



ānnu - f s   *er - ȧ*   *ḥer-ā*   *saut - f - ȧ*   *em*

he came back to me immediately, he informed me concerning



ḥait   *Ḥāpi*   *χet*   *neb*   *ān-*

the source of the Nile [and concerning] things all [which] written

sen   *ȧm*   *qefa - f - nȧ*   *reu*   *ȧmen*

are they therein. He revealed to me the chapters hidden

ȧu   *ṭepāu*   *θet*   *metet*   *er*   *sen*   *ȧn*

[my] ancestors took [their] way to them; not [existed]

sen - sen   *em*   *suten*   *ťerťer*   *rek*   *tem - f*

their seconds with [any] king since the creation of time. He spake

nȧ   *un*   *nut*   *em*   *ḥer-ȧb*   *ennu*   *sper*

to me:— There is a town in the midst of the stream, cometh forth

Ḥāp [*ȧm-s*]   *Ābet*   *pu*   *ren - f*   *ḥā*   *ḥāt*   *pu*

Ḥāpi from it; Ābet is its name, {at the beginning} {the first town} was it.

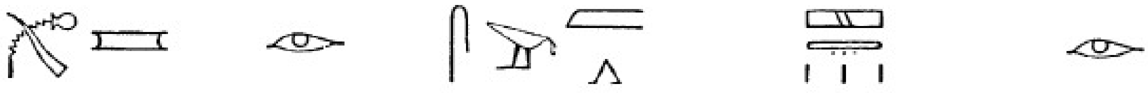
II.

seneťemťem *ȧb - ȧ* *ťer* *setem - ȧ* *enen* *āq*

Was doubly glad my heart when I heard this. [I] went in,

seš *meru* *unχ* *ȧri*

revealed [to me] the superintendents what was sealed. Was made

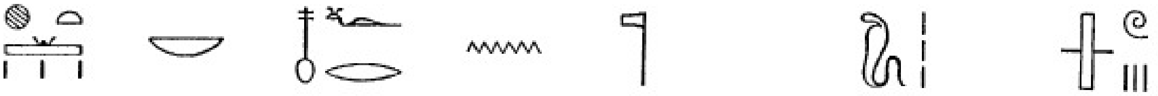


āb *ȧri* *sem* *šeta* *ȧri*

the libation, was made the celebration of the mysteries, was made

āb *āat* *uṭen* *ta* *ḥeqt* *apṭ* *ȧḥ*

an offering great, an offering of bread, beer, ducks, oxen [and]



χet *neb* *nefer* *en* *neteru* *neteret* *ȧmu*

things all good to the gods [and] goddesses who are in

Ābet tem - tu ren - sen em ḳes

Elephantine, are proclaimed their names in the place [called]

sťer àb em ānχ usr qem - à neter āḥā

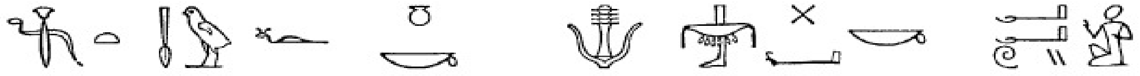
"Resteth the heart in life and strength". I found the god standing

em senk-à seḥetep - nef em ṭua semeḥ-

before my sight, he was gratified at [my] adoration, and I made

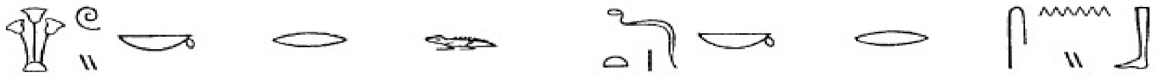
s embaḥ - f ābi maat - f ser àb - f

supplication before him. Opening his eyes, was moved his heart,



uaťet χeru - f nuk χnemu nub - k āāui-à

spake his voice, {[saying]: I am} Khnemu thy creator. My two hands



ḥaui - k er seqa ťet - k er snib

were upon thee to knit together thy body, to make healthy

āḥāu - k ut-à àb - nek āat χer āat

thy members; I gave a heart to thee. Stones [lie] upon stones

. . . . ťer baḥ àn àri kat àm - sen

. . . from times of old, {[but] no one hath} done work with them

er ḳet ḥet neter er semaui smu
to build the temples of God, to repair what is in ruins,

er āb āterui āri ārit en neb - f
to carve the shrines of the North and South, [or] to do the work of his lord.

ṭerenti nuk neb nub nuk nub - f
Because I am the lord, the creator, I am he [who] formed

s ṭesef nu āa ur χep ḳer
himself, the watery abyss great exceedingly which existed from

ḥāt Ḥāp χenθ er mer - f er
the beginning; the Nile riseth at his pleasure to make

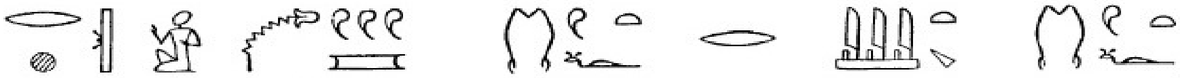
senbet fa ḥer - ā ut - ā sem
healthy the labourer for me. I am the director [and] guide

sa neb er unnut-sen tennu tef neteru
of mankind all in their hour, a mighty god, the father of the gods,

Śu ur ḥer ta un merti
Shu, the mighty one, the prince of earth. Are the two halves (*i. e.*, east and west)

em *tebt* *ker - à* *χnemut* - *nà* *sefeχ*

of heaven {the abode [which]} I possess. A fountain is to me, to open (?) it

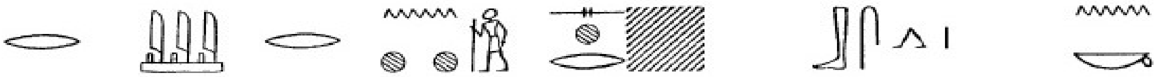


reχ - *à* *Ḥāp* *seχen-tef* *er* *seχet* *seχen-tef*

I know, Hapi (Nile) he embraceth the fields, his embrace

seχ *ānχ* *fent* *neb* *mà* *seχen-ut*

maketh abundant {[the means] of life} for nose every, (*i. e.,* all people) according to [his] embrace



er *seχet* *er* *neχeχ* *seχer* *bes - à* *nek*

of the fields. . . . . I will make to flow for thee

Ḥāp *àn* *renpit* *àb* *enen* *er* *ta*

Ḥāp (Nile), without a year of need, subsiding upon land

neb *ret* *semu* *neb* *en χertu* *χer* *neṯ*

the whole. {Shall shoot up} vegetation all, {shall bend [the plants]} [which] bear grain,

ārāt (?) *χent* *χet* *neb* *sepa* *χet*

the goddess shall be over things all, shall increase things

neb *em* *ḥeḥ* *er* *meḥ* *renpit*

all by millions according to the cubit of the year.

INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]

renpit XXIII Qerpiaiset hru XXIV enti

Year twenty-three, [month] Gorpaios, day twenty-four, which

ȧri en ȧmu Ta-mert ȧbeṭ fṭu pert

maketh according to the people of Egypt month fourth of the spring,

hru XXIV χer ḥen en Ḥeru ḥunnu

day twenty-four, under the Majesty of Horus the child,

χāā em suten ḥer ȧuset tef - f . . . . . . ur

diademed as king upon the seat of his father, {King of the North and South,} mighty

peḥpeḥ smen taui senefer Ta-mert

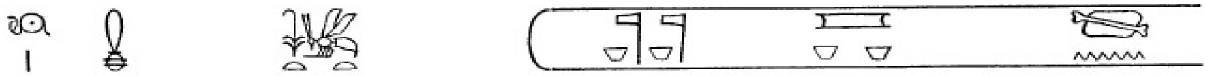
of valour, the establisher of the two lands, making happy Egypt,

menχ ȧb χer neteru Ḥeru nub uat

beneficent of heart before the gods, the golden Horus, bestowing

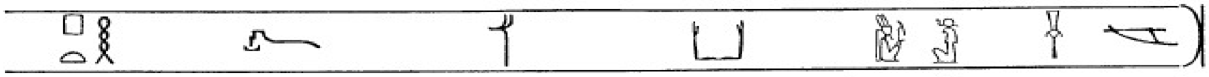
ānχ en hamemu neb ḥeb Ptaḥ mȧ ȧθi

life upon mankind, the lord of festivals Ptah like, prince



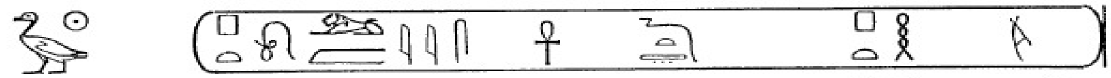
Rā mȧ suten net (or *bȧt*) *neterui ȧtf meri āu en*

Rā like, {king of the North and South,} of the gods the father-lovers the heir,



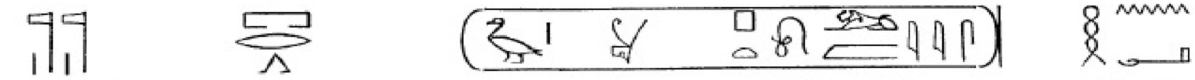
Ptaḥ setep usr ka Ȧmen Rā seχem meri

of Ptaḥ the chosen one, mighty one of the *ka* the Form of Rā beloved, of Amen,



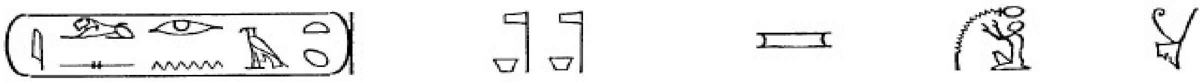
sa Rā Ptualmis ānχ t'etta Ptaḥ meri

son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,



neterui per sa en Ptualmis ḥenā

the gods made manifest, son of Ptolemy and

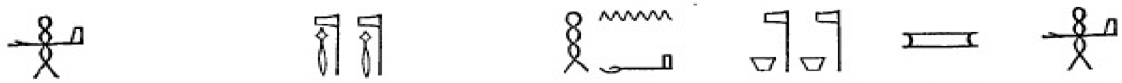


Ȧrsenat neteru ȧtf meri āb en

Arsinoë, the gods the father-lovers, [being] priest of

Ȧlksȧnṭers ḥenā neterui net' ḥā neterui sen

Alexander and of the gods Saviours, and the gods brothers,



ḥā neterui menχ ḥenā neterui ȧtf meri ḥā

and the gods beneficent, and the gods father-lovers,

(sic)

neter per Ptualmis sa Perriṭes

and the god made manifest Ptolemy, the son of Pyrrhides,

āu Ṭemeṭriat sat θurimkus

was Demetria, the daughter of Telemachus,

fa šep en qen mā Bareniḳat

the bearer of the reward of valour of Berenice

ta menχ āu Ȧrsenat sat

the beneficent, was Arsinoë, the daughter

Qāṭmus fa ṭennu mā Ȧrsenat

of Cadmus, the bearer {of the basket} of Arsinoë,

ta sent-s mer āu Irenat sat

the sister-lover, was Irene, the daughter

Ptualmis āb en Ȧrsenat ta

of Ptolemy, the priestess of Arsinoë, the

ȧtef - s meri hru pen seχaui āu meru

father-lover, on day this was made a decree. Were the governors

mau (?) *peru* *neter ḥenu* *ḥeru seśeṭau* *neter āбu*

of the temples, the priests, {those over the mysteries,} the divine libationers

āq *er* *bu* *ṭeser* *er* *smer* *neteru* *em*

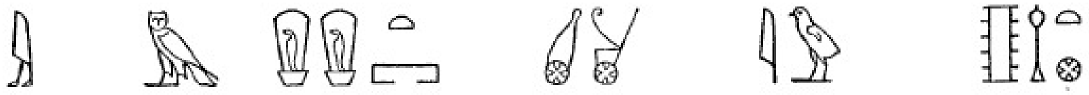
[who] go into the place sacred to dress the gods in

satet - *sen* *ḥenā* *ānu neter śāt* *ḥā*

their apparel, and the scribes of the holy books, and

θi *peru ānχ* *ḥenā* *na* *ki* *āбu*

the sages of the two houses of life, and the other priests



i *em* *ȧteruit* *ḥeṭ net* *ȧu* *Ȧneb-ḥeṭet*

come from the shrines {of Upper and Lower Egypt} to White Wall. (Memphis)

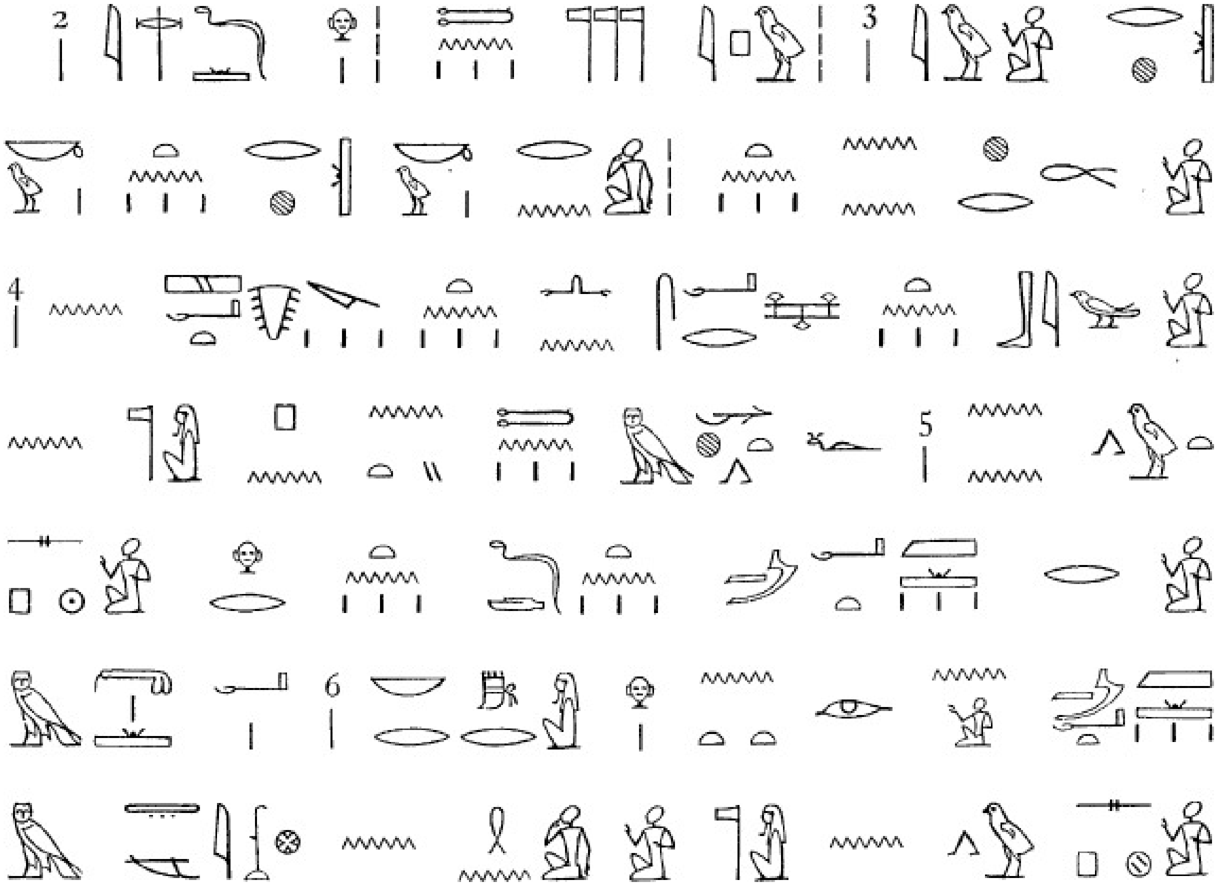
TEXTS

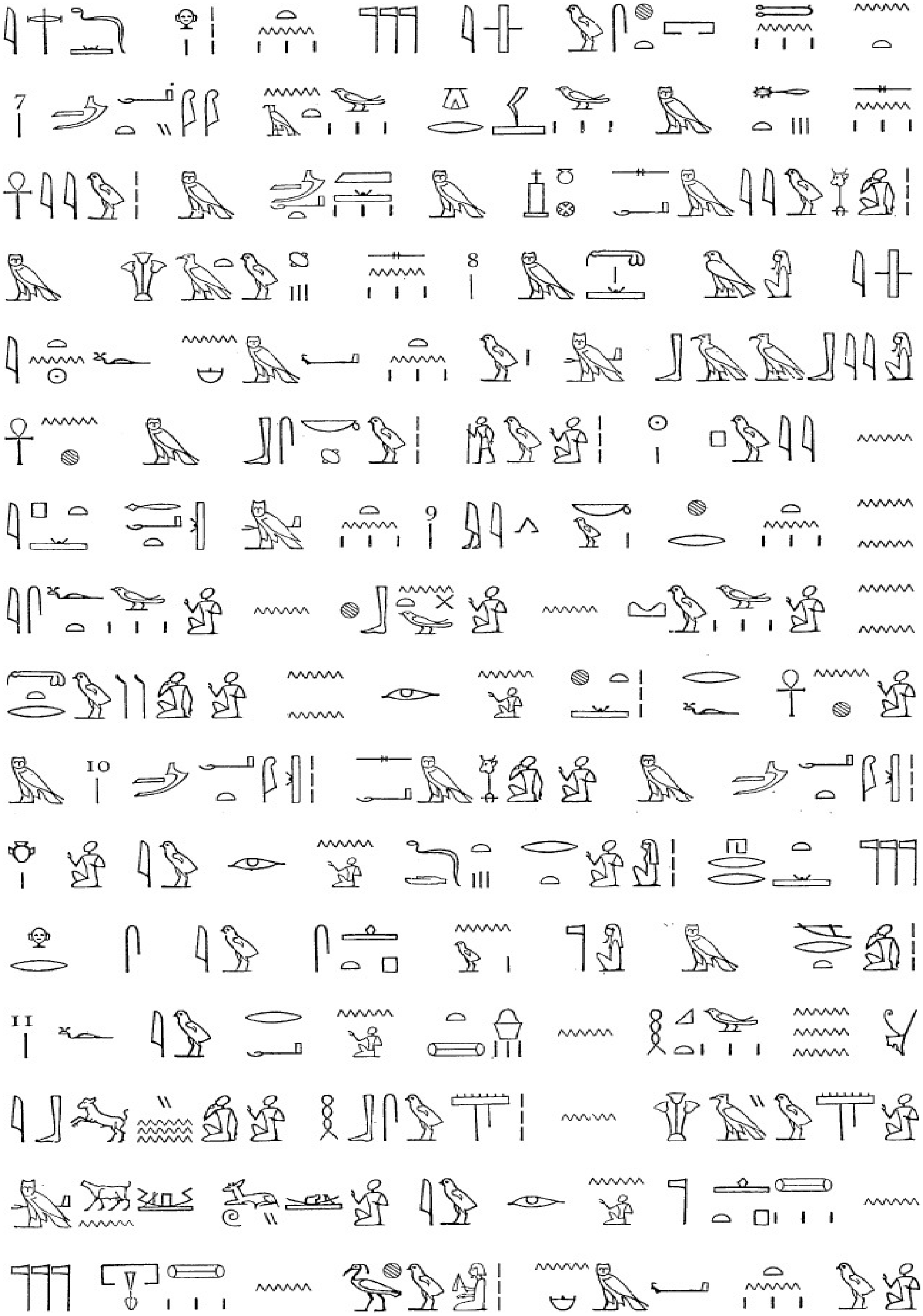
TO BE TRANSLITERATED AND TRANSLATED

Titles of Usertsen III., King of Egypt.

Address to the gods of Judgment.

[From the Payrus of Nebseni.]

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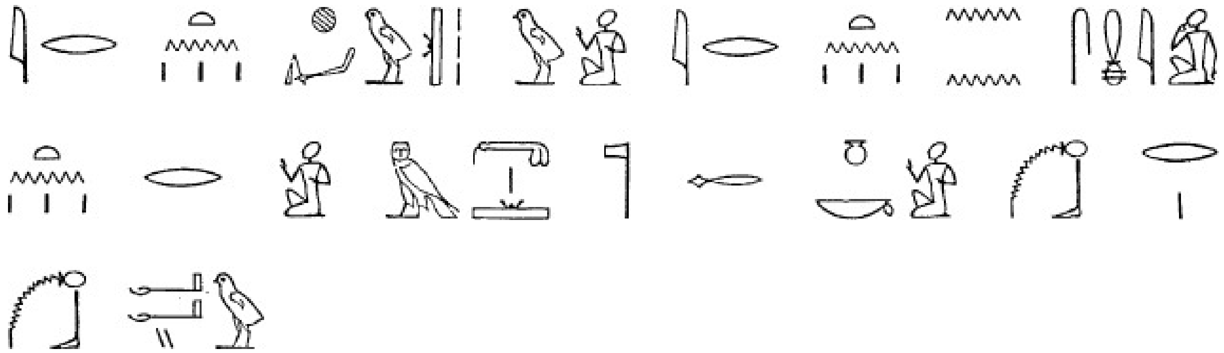
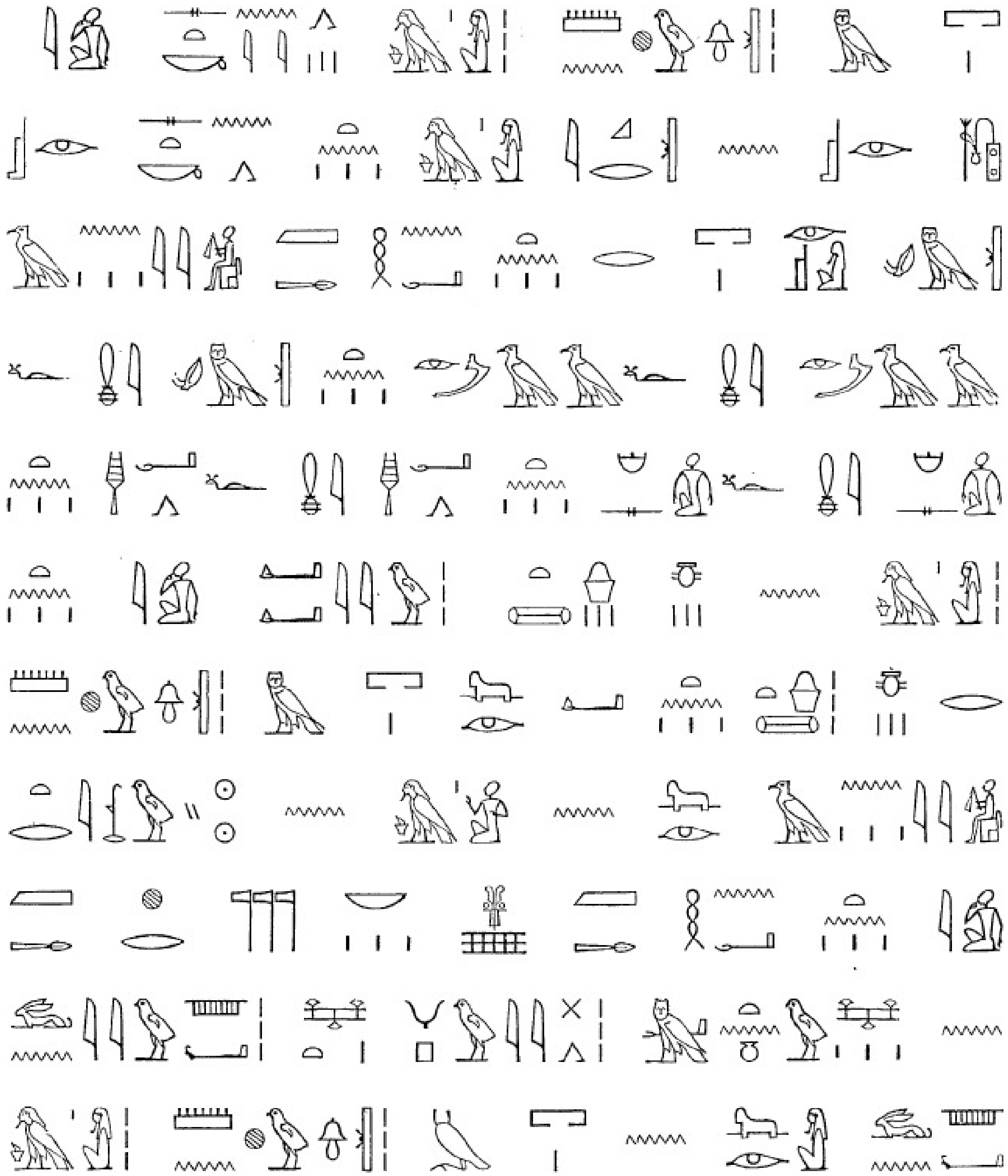


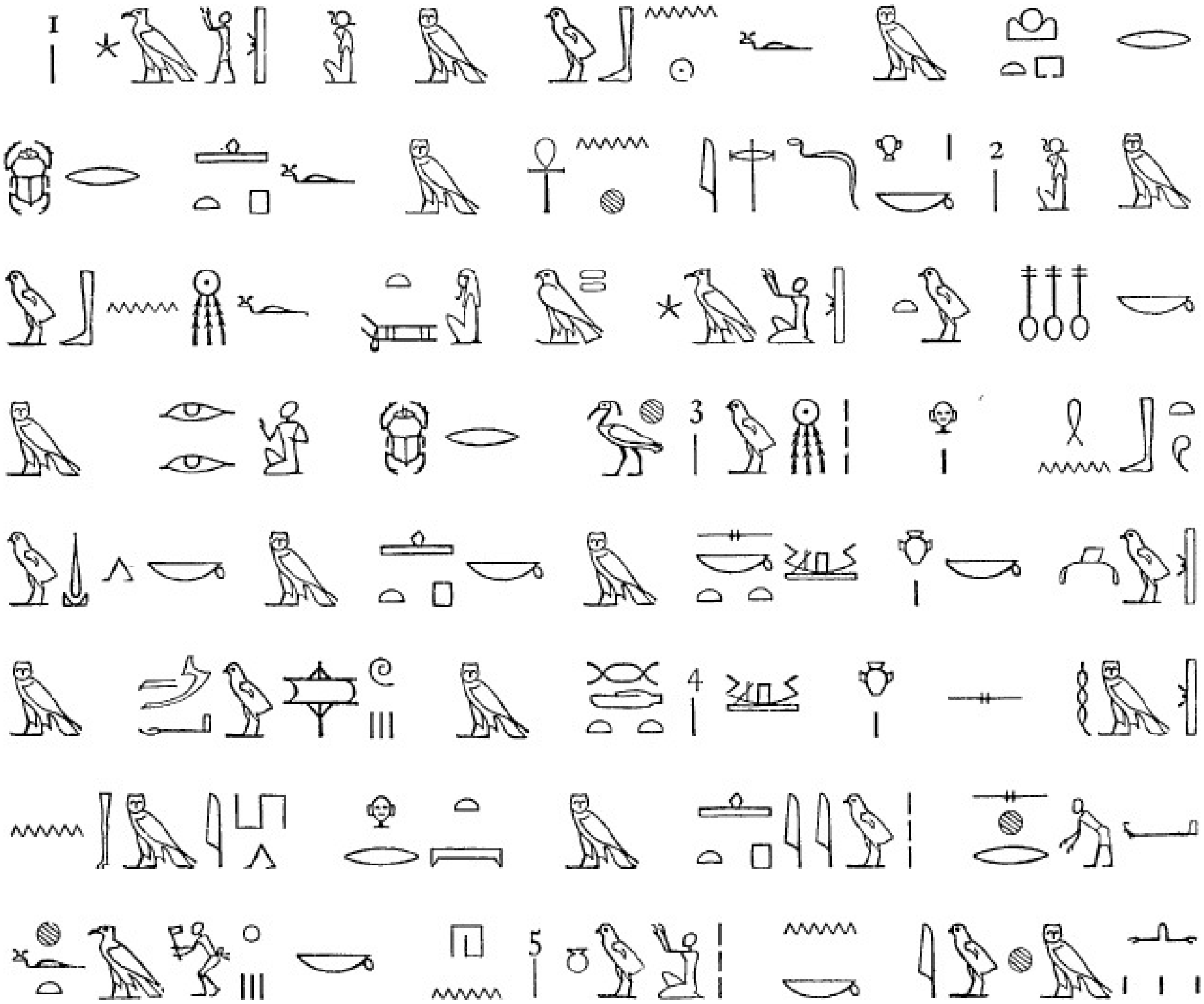
A prayer to the gods of the Underworld.

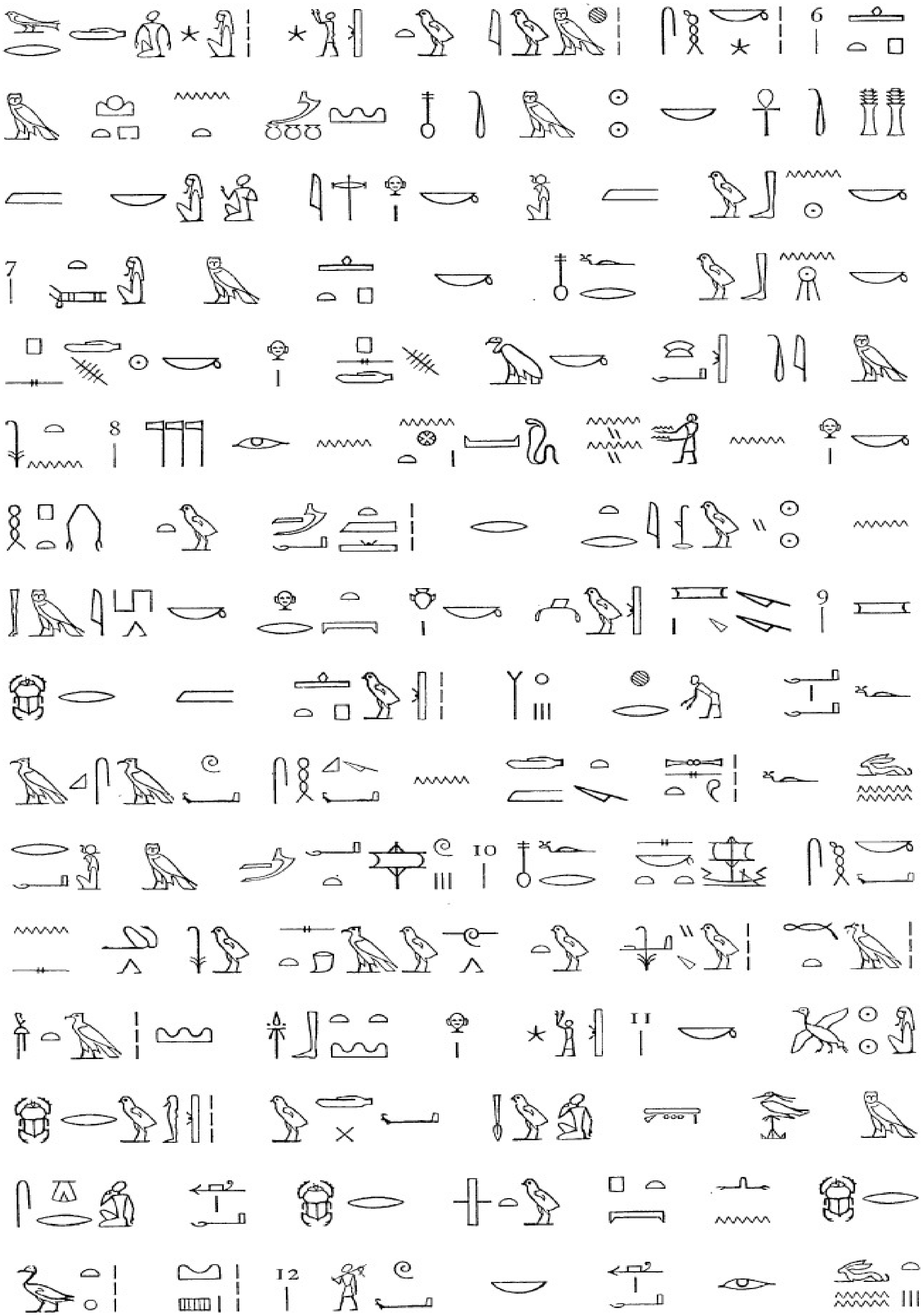
[From the Papyrus of Ani.]



Hymm to Rā.

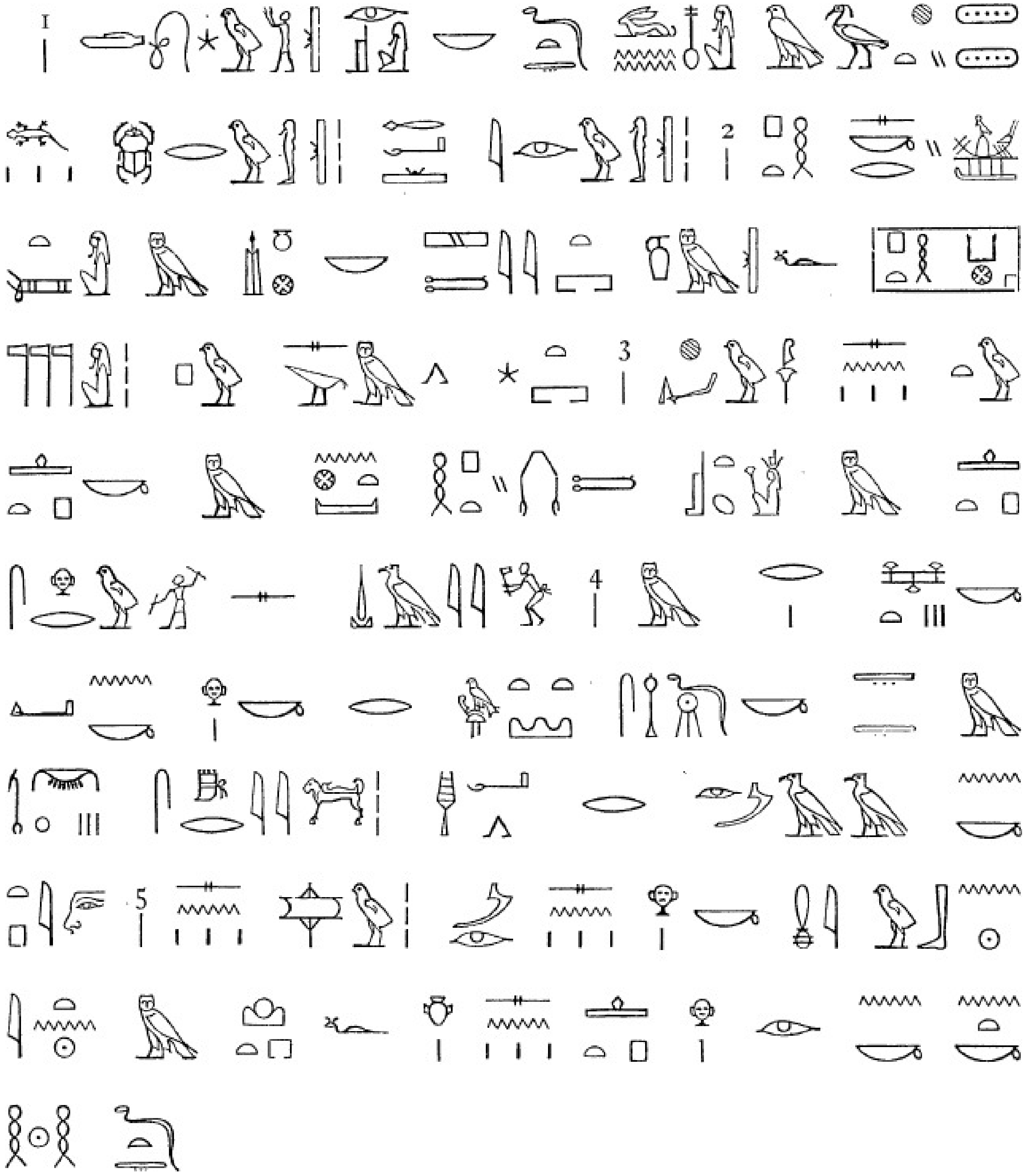
[From the Papyrus of Ani.]





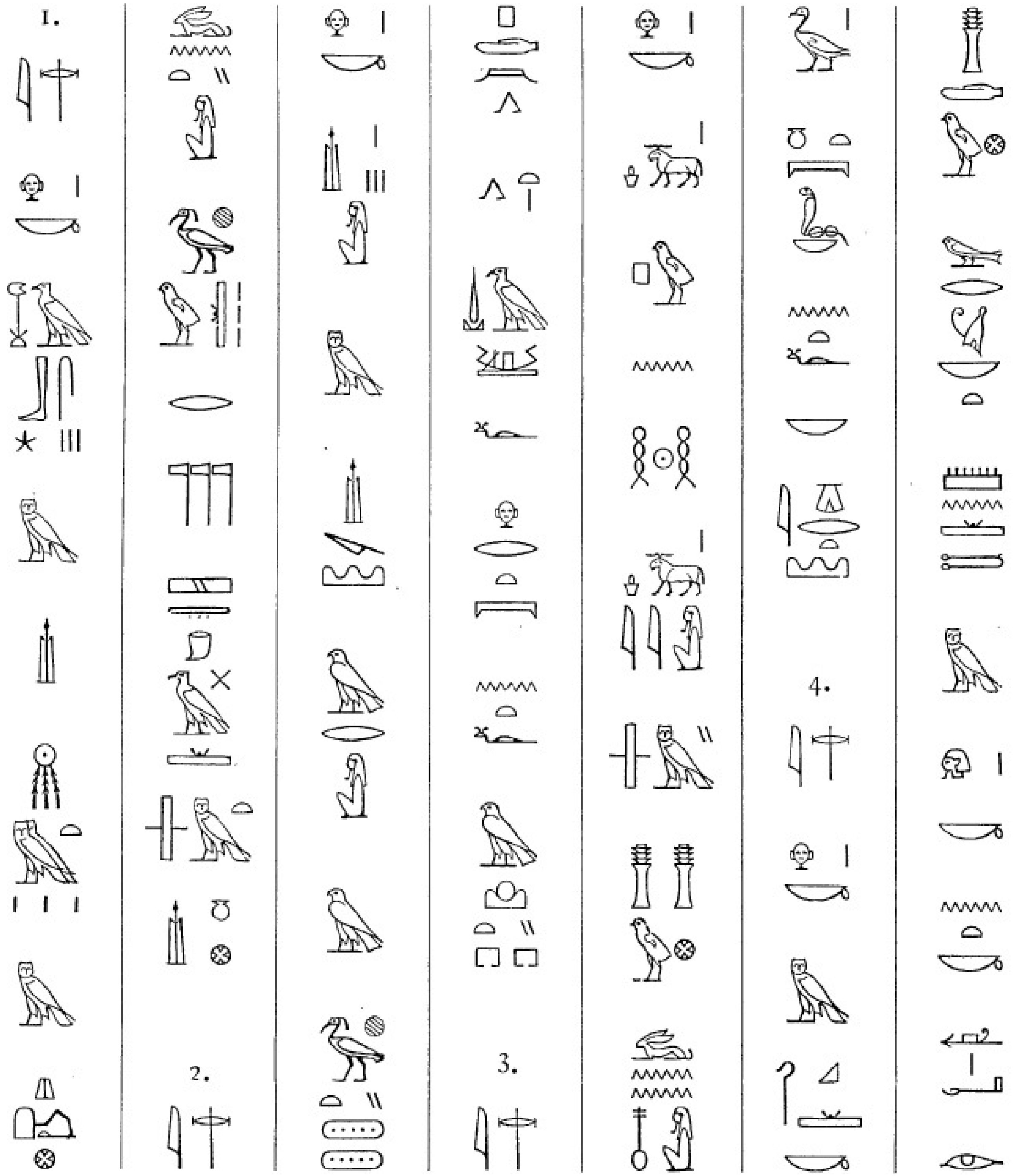
Hymm to Osiris.

[From the Papyrus of Ani.]



A Litany.

[From the Papyrus of Ani.]



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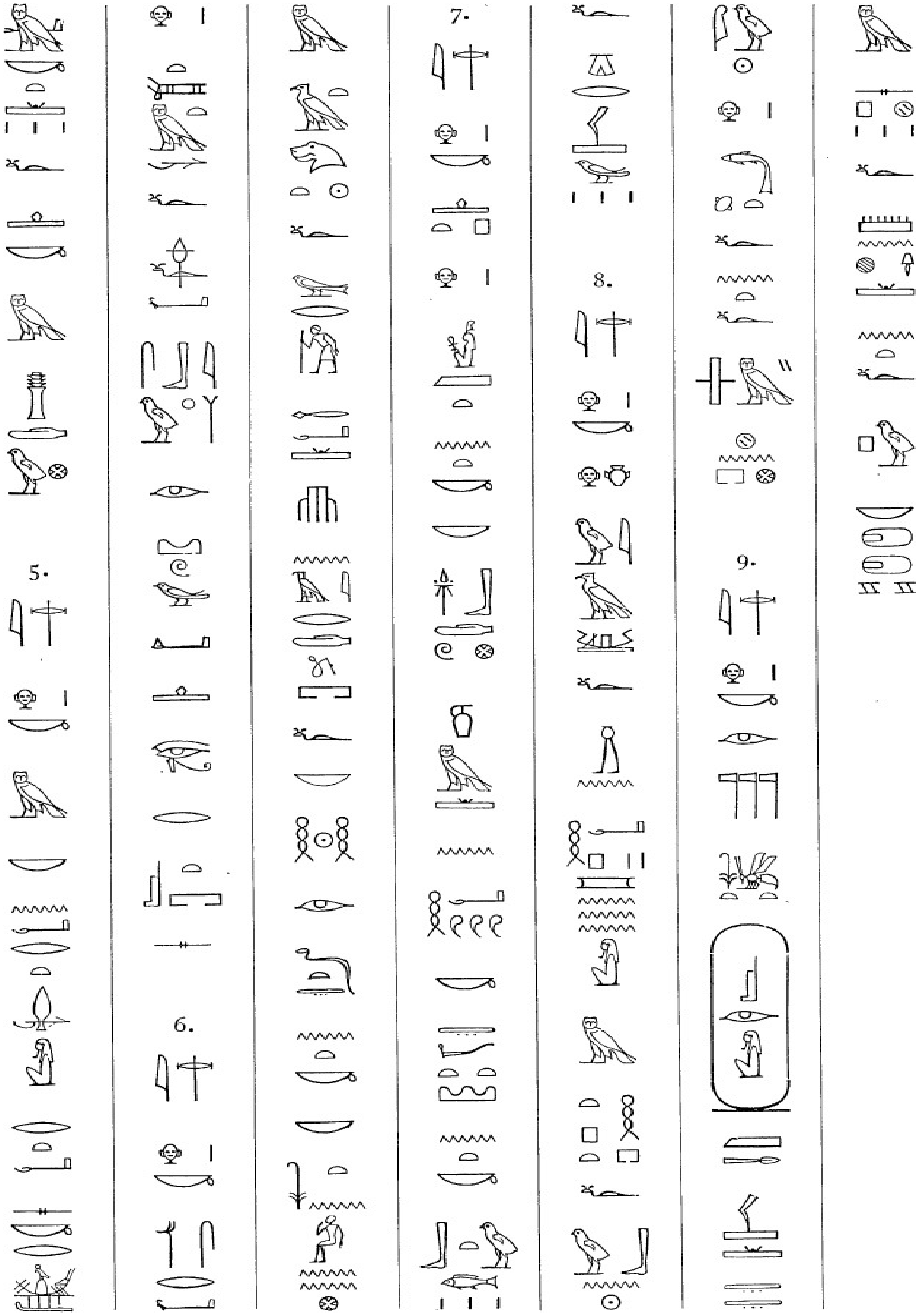
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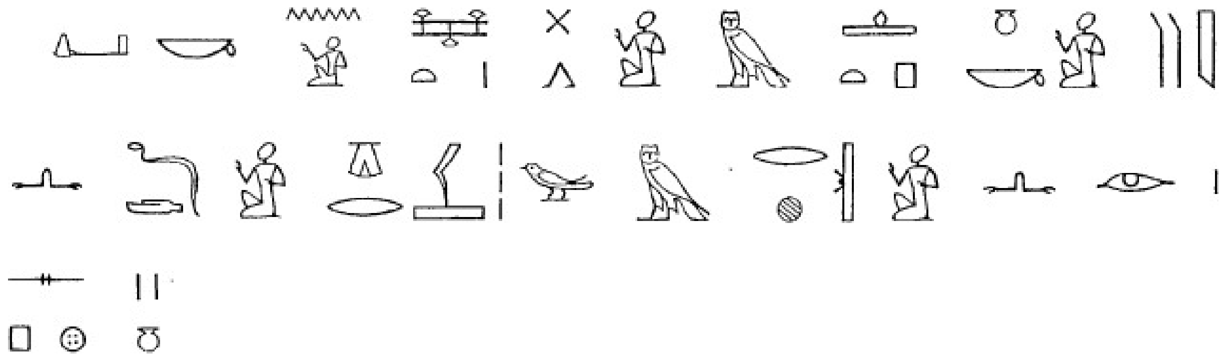
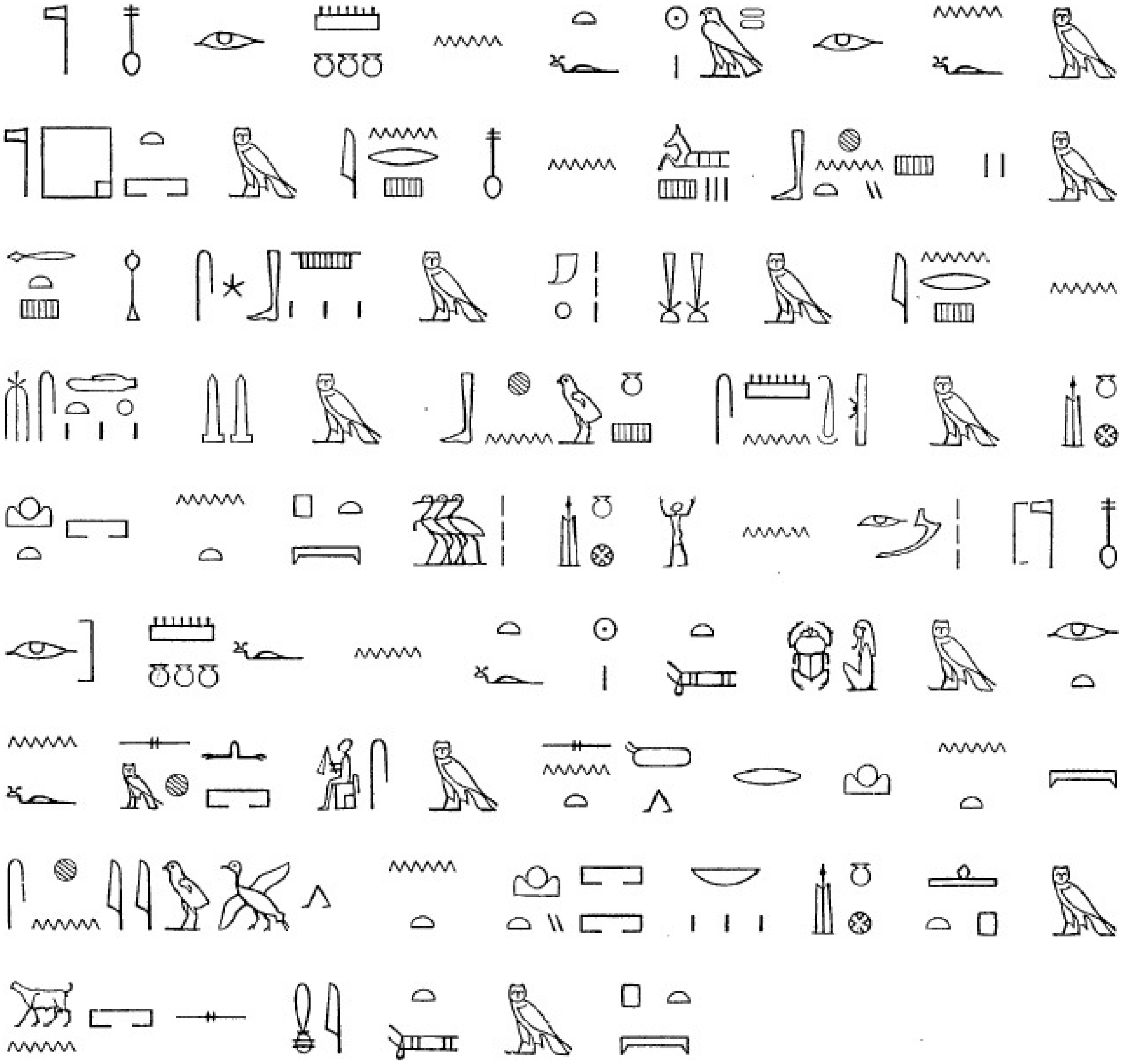
A Prayer of Ani.

[From the Papyrus of Ani.]

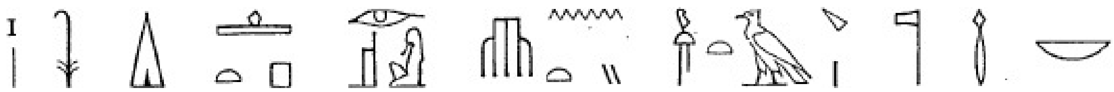


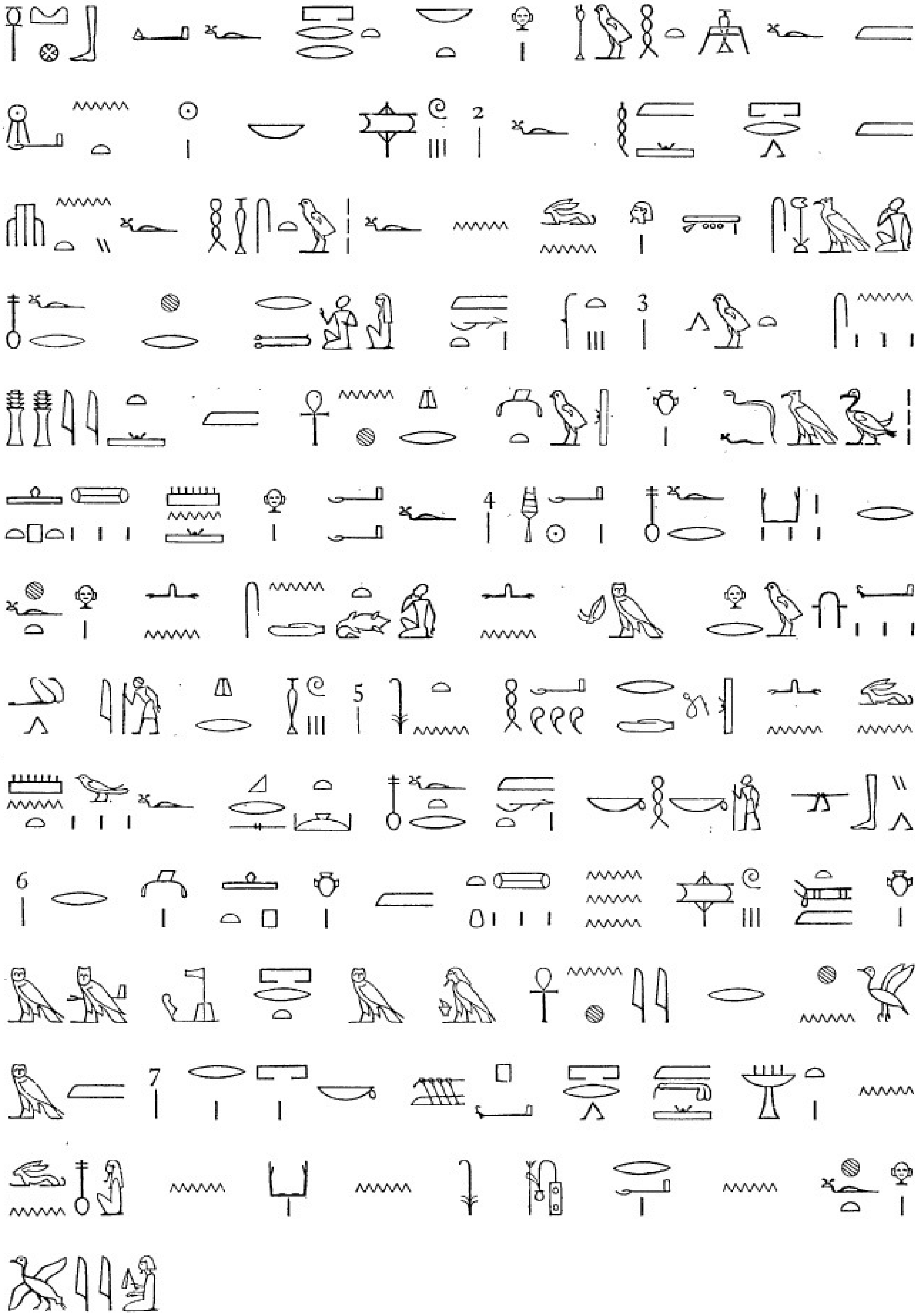
Inscription of Seti I. King of Egypt.



Inscriptions of the scribe Pai.

I.

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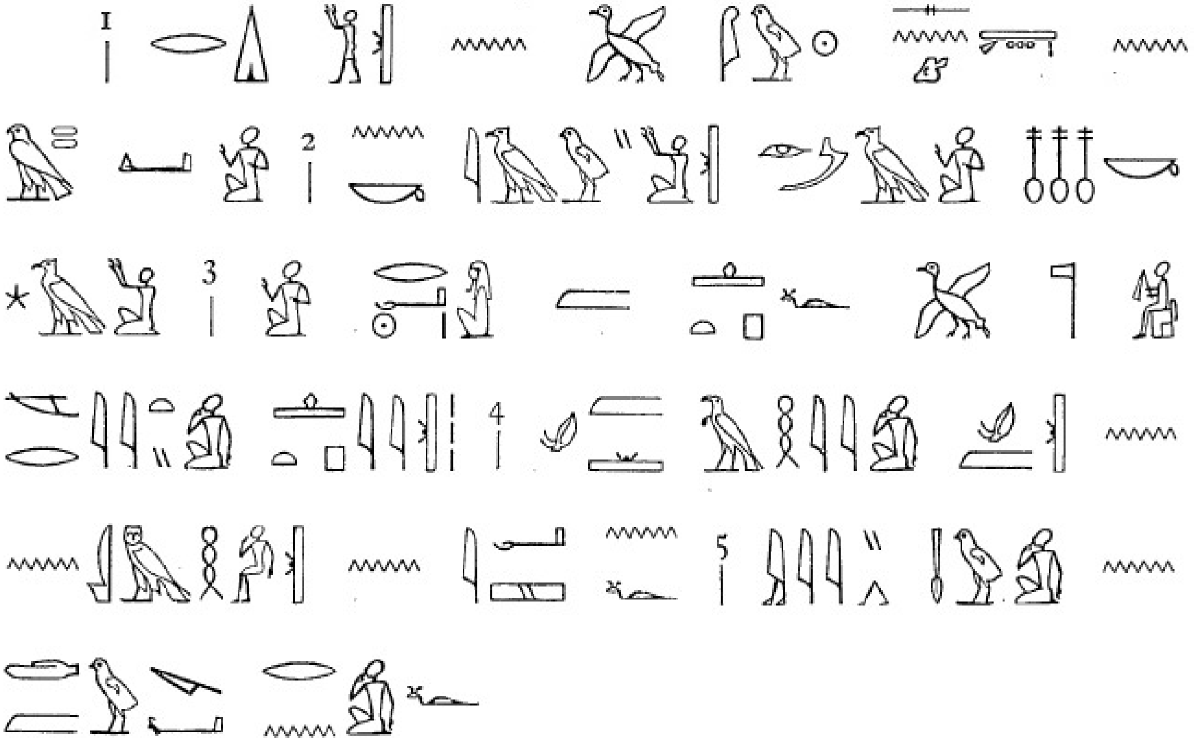
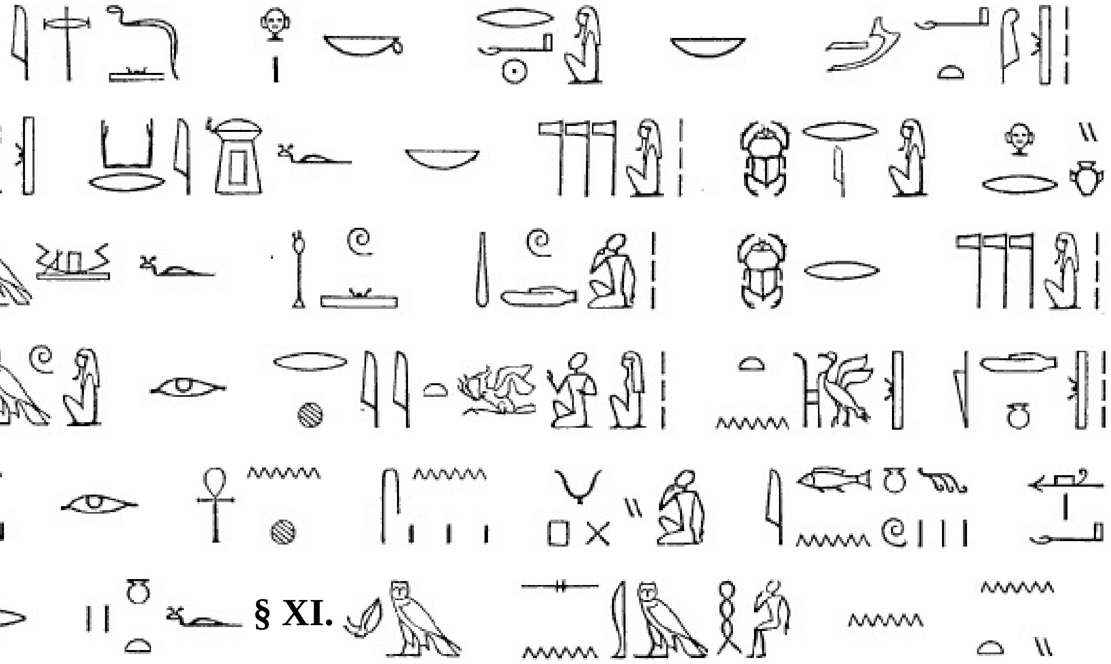
II.



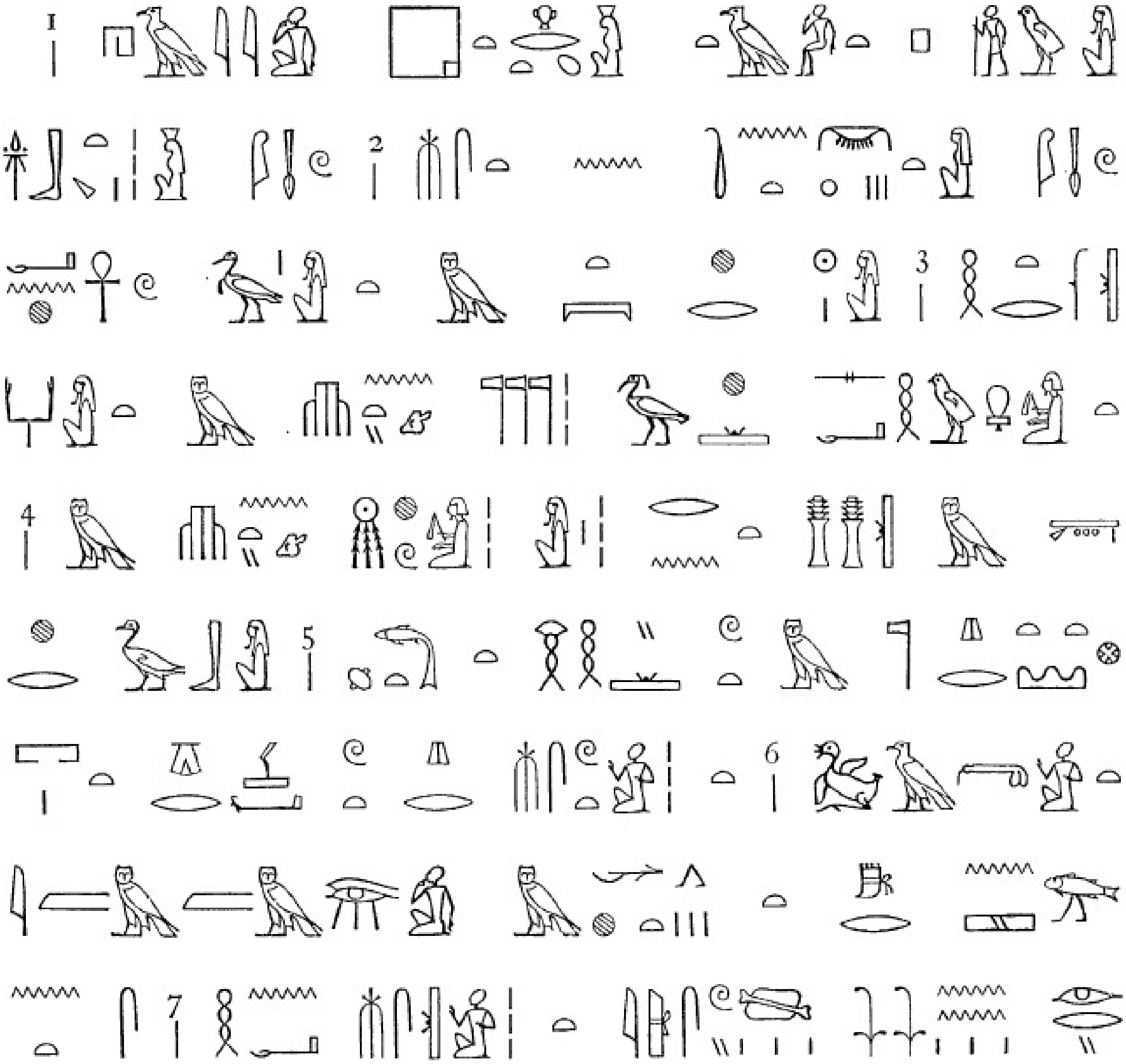
Hymn to Ȧmen-Rā.

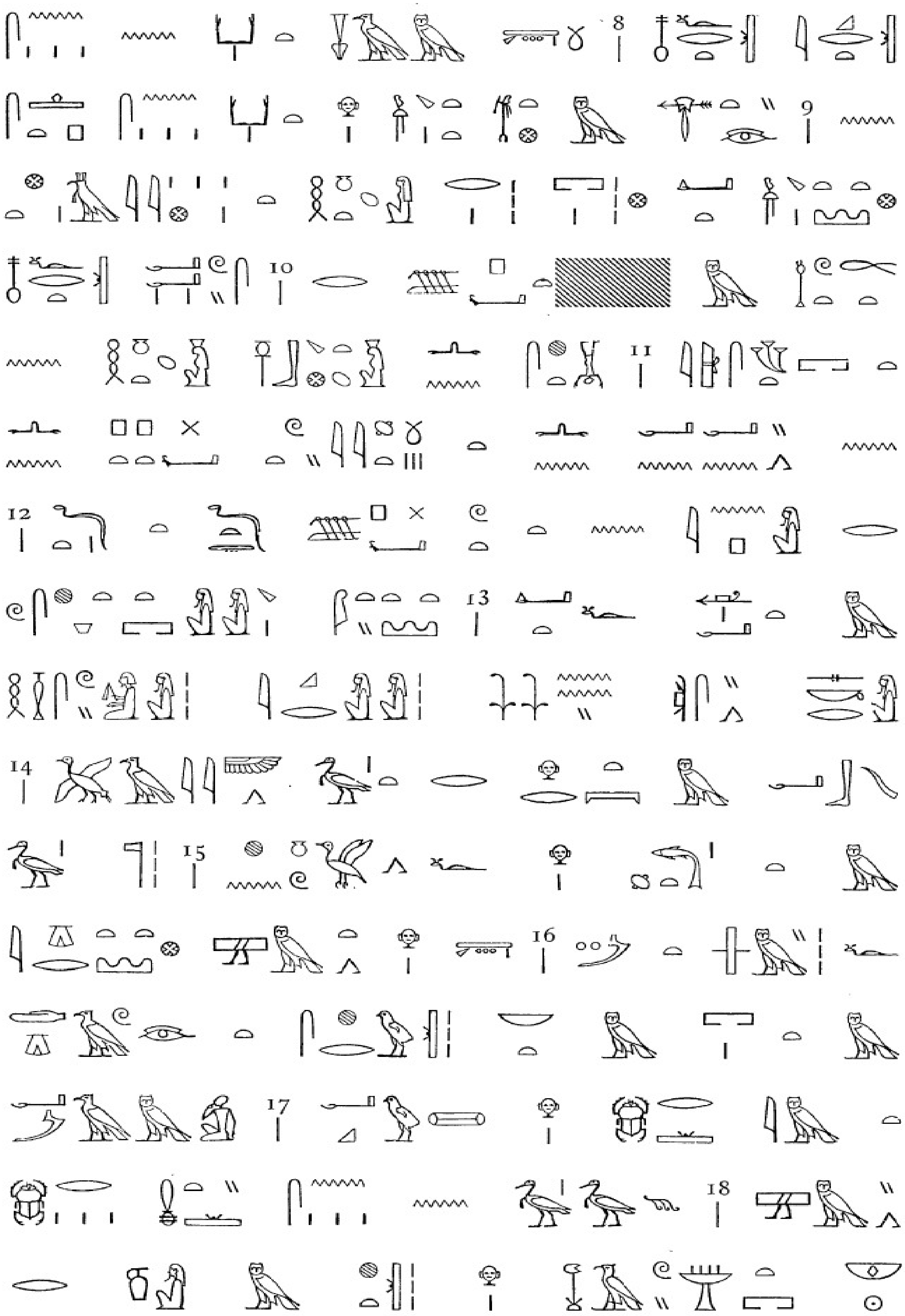
§ X.



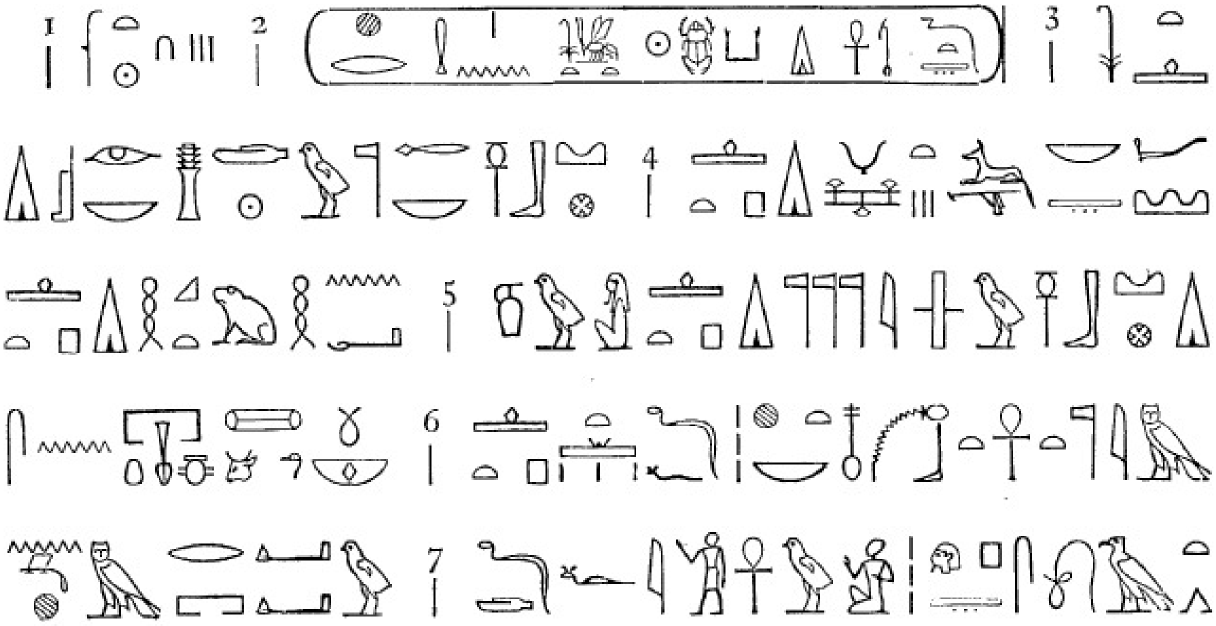
§ XI.

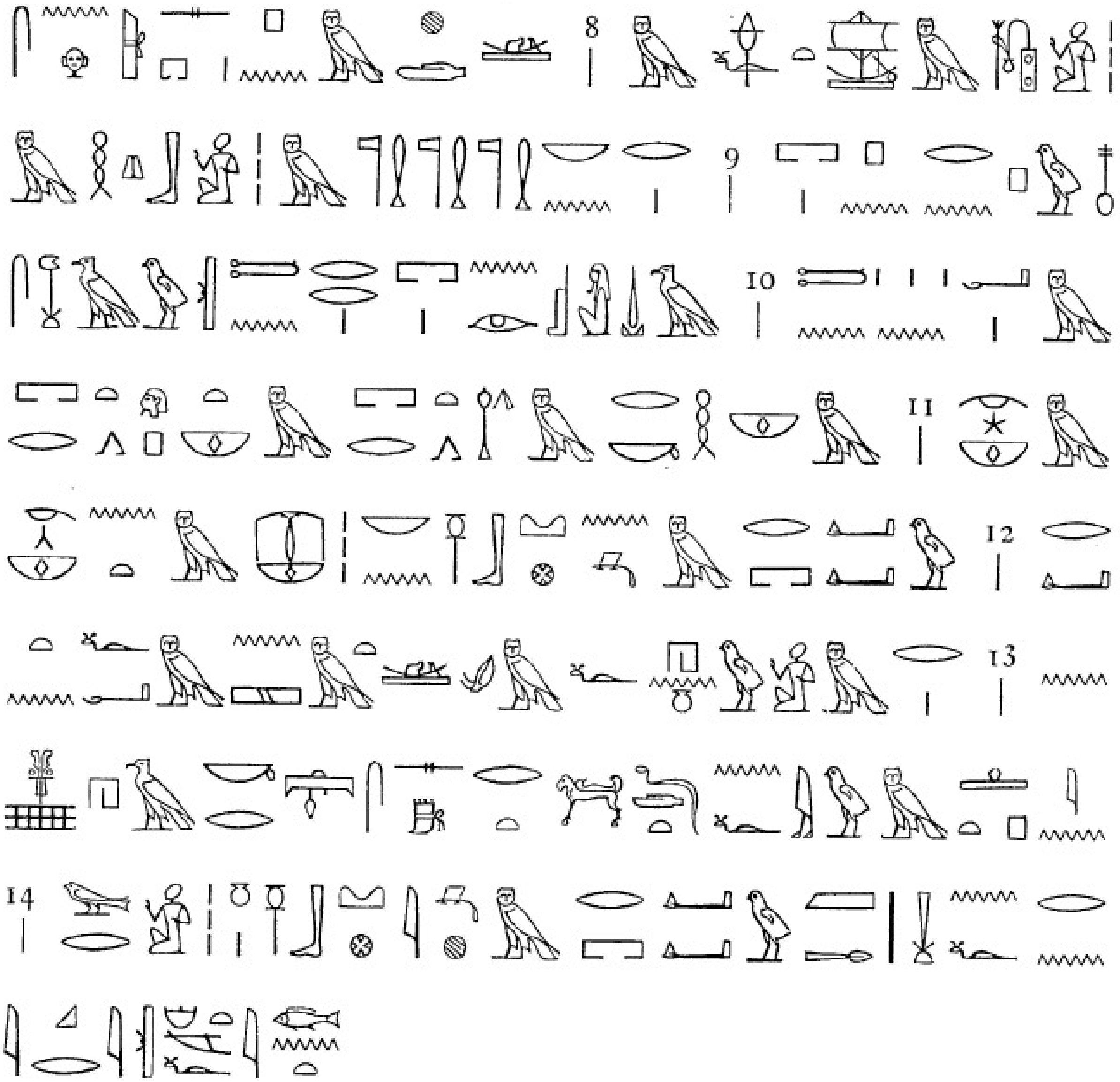
Address to the lady Ta-χerṭ-p-uru-ȧbṭu.





Stele of Ṭāṭāu.

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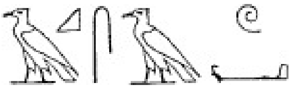
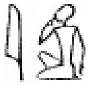
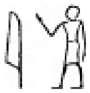
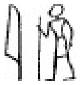
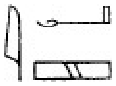
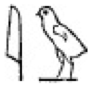
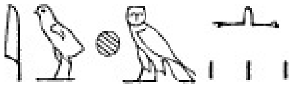
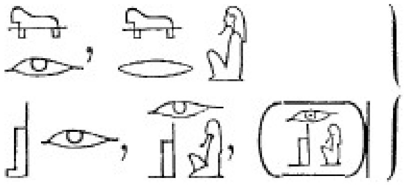
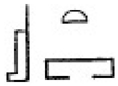
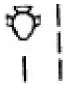
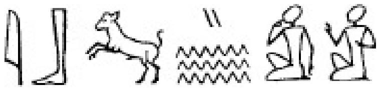
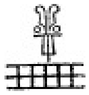
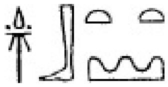
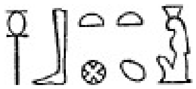
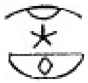
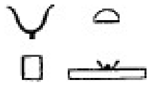
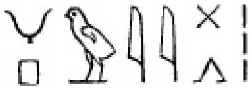
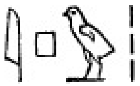
GLOSSARY.

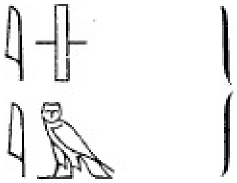
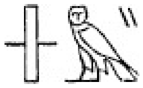
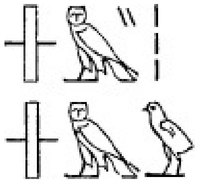
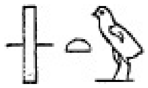
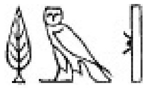
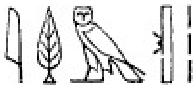
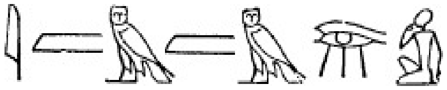
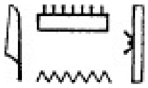
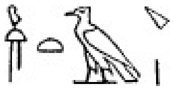
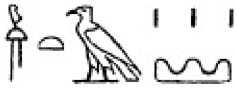
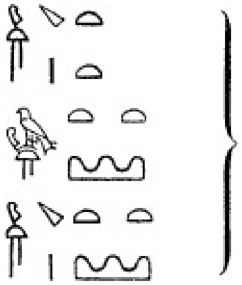
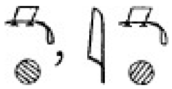
A

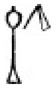
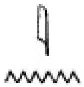
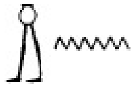
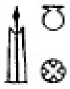
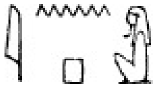
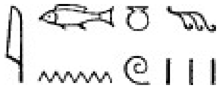
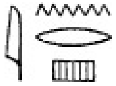
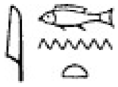
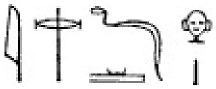
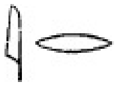
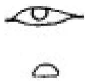
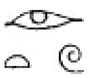
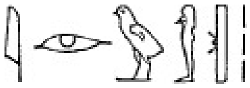
	Ani	a proper neme
	*eqesau*	to cut off
	atet	moment

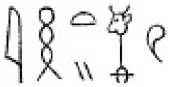
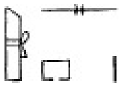
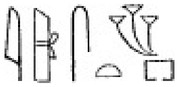
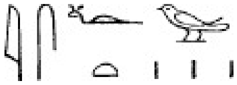
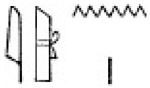
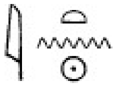
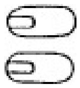
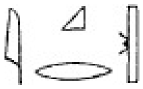
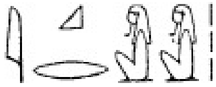
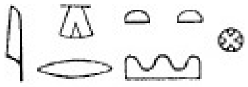
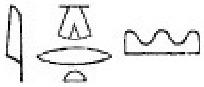
Ȧ

	ȧ	I, me
	ȧ	I, me
	*ȧ*	O
	*ȧ*	O
	*ȧau*	old age
	ȧaui	praise, adoration
	*ȧāχ*	to cry out
	*ȧu*	to be
	*ȧuχemu*	those who do not

	*Ȧusȧr*	Osiris
	Ȧuset	Isis
	*ȧuset*	place
	ȧb	heart
	*ȧbu*	hearts
	*ȧbi*	thirsty man
	*Ȧbṯu*	nome of Abydos
	Ȧbṯu	city of Abydos
	*Ȧbtet*	funeral mountain of Abydos
	*Ȧbtet*	the lady of Abydos
	*ȧbeṯ*	monthly festival
	ȧpi	to decree, judge
	*ȧpt*	judgment
	*ȧpui*	messengers, openers
	*ȧpu*	those
	Ȧp-uat	“opener of ways” *i. e.*, the name of a god

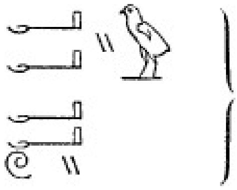
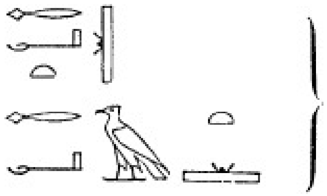
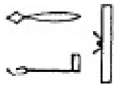
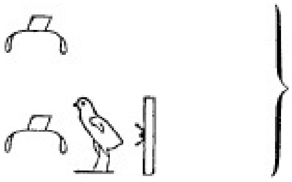
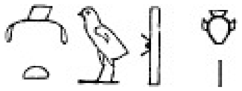
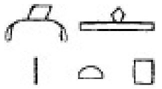
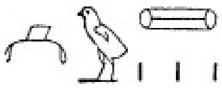
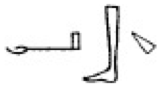
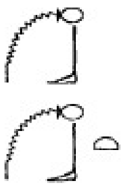
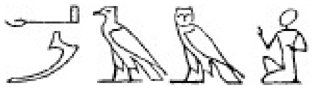
	*ȧm*	in, on, among, from, out of
	*ȧmi*	the one in
	*ȧmiu* *ȧmu*	those dwelling in
	*ȧmtu*	in
	*ȧm*	gracious
	*ȧm*	delights
	*ȧmemmem*	to weep
	*ȧmen*	hidden
	*Ȧmenta*	the hidden place, the West
	*Ȧmentaiu*	those in the West
	*Ȧmentet*	the funeral mountain or city on the west bank of the Nile
	*ȧmaχ*	venerated

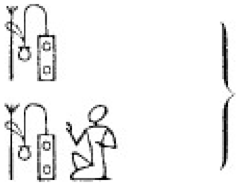
	*Ȧmsu*	name of a god or star
	ȧn	not, without, destitute of
	*ȧn*	by
	*ȧn*	to bring, carry
	Ȧn	name of a god
	*Ȧnnu*	Heliopolis
	*Ȧnpu*	Anubis
	*ȧnnu*	skin, colour
	*ȧner*	stone
	*Ȧnt*	name of a female
	Ȧn-ṭes	a mythological place
	*ȧnet' ḥrȧ*	homage to thee!
	*ȧr*	then
	ȧri	to make, maker, to do
	*ȧrit*	work
	*ȧritu*	made
	*ȧru*	forms
	ȧref	therefore

	*ȧḥti*	throat
	*ȧs*	tomb
	*ȧst*	tomb
	ȧsiu	those who are rewarded with something
	*ȧsfet*	sins, faults
	*ȧsn*	breath of air
	*ȧten*	disk
	*ȧtebui*	the two banks of the celestial Nile
	*ȧqer*	to be prefect
	ȧqert	a perfect thing
	*ȧqeru*	perfected divine beings
	*Ȧḳertet*	a name of the underworld
	*Ȧḳert*	

Ā

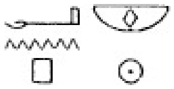
	ā	hand, power

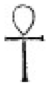
	*āāui*	the two hands
	āa	great
	*āāt*	great, mighty
	*āā*	might one
	*āu*	dilatation
	*āut ȧb*	joy, pleasure
	*āu ḥetep*	plenitude of peace
	*āu*	food, cakes
	āui	shipwrecked man
	*āb*	to meet
	*āb* *ābt*	pure
	*āmam*	to eat
		scribe
	ān	

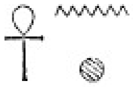


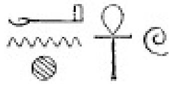
ānāni

to break into

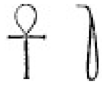
 *ānp* name of a festival

 *ānχ* to live, live!, life

 *ānχ*

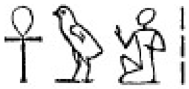
 *ānχu*

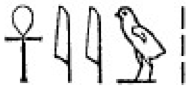
to live

 *ānχ-θ*

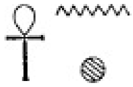
ānχi

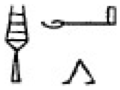
living

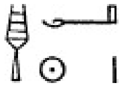


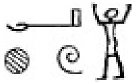


living beings

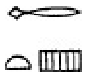
 *ānχ* land of life

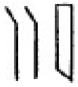
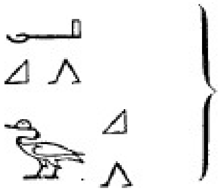
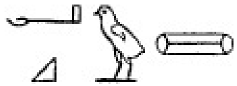
 *āḥ* to stand

 *āḥā* period of existence

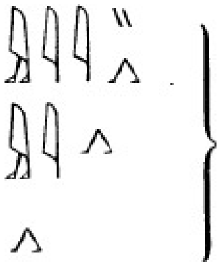
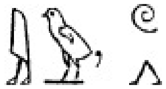
 *āχu* to lift up, to support

āχ many

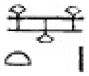
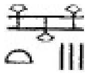
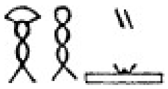
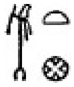
 *āat* a kind of stone

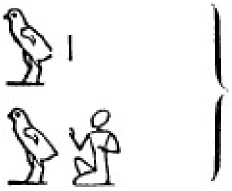
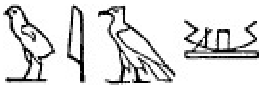
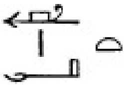
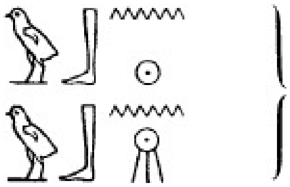
	āṭtet	name of a boat of the sun
	*āq*	just, true, equal
	*āq*	to enter, to go in
	*āqu*	food

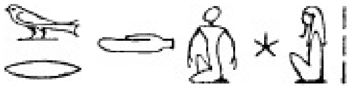
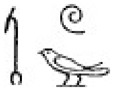
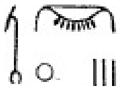
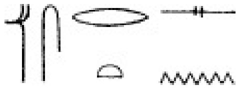
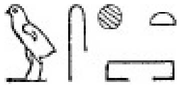
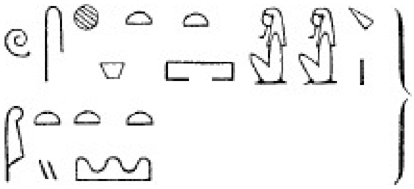
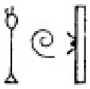
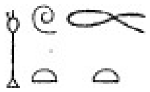
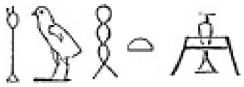
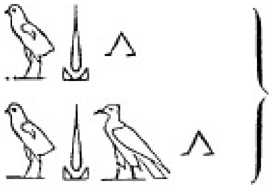
I

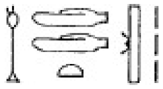
	*i*	to come
	*iu*	to come

U

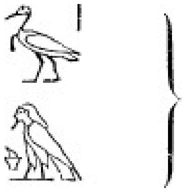
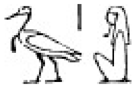
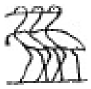
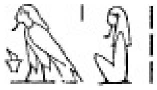
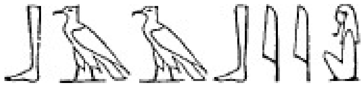
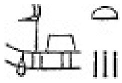
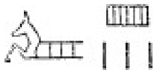
	u	they, them
	*uat*	way, road, path
	*uat*	roads
	*uaḥi*	to be permanent
	*Uast*	Thebes
	Uat'et	name of a goddess

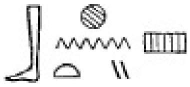
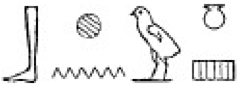
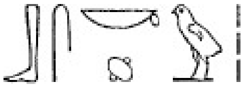
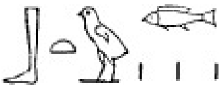
	*uȧ*	I, me
	*uȧa*	boat
	uā	one
	*uāt*	one
	*uben*	to rise (of the sun)
	un	to be, to exist
	unen	to be, is
	unenet	things which are
	un	to open
	uniu	openers
	Un-nefer	a name of Osiris
	Unti	a name of god
	ur	great, great one
	uru	chiefs
	Ur	name of a god

	urt	name of a crown
	*urṭ*	those who rest
	*usu*	weak, feeble
	*usm*	electrum (?)
	user	to be strong
	user	power
	*Usertsen*	a king’s name
	*useχt*	a hall
	*useχtet maātet*	hall of double right and truth
	utit	mummy bandages
	*utu*	to decree
	*utut*	decree
	*utḥet*	altar of offerings
	*ut'a*	to go forth, set out
	ut'at	the eye of the Sun

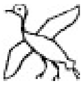
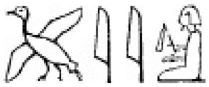
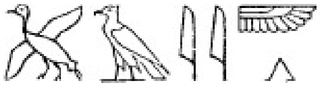
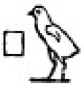
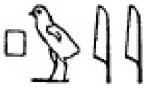
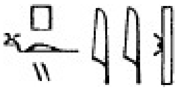
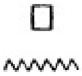
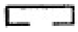
	uṭ	to shoot out
	*uṭeṭei*	commands

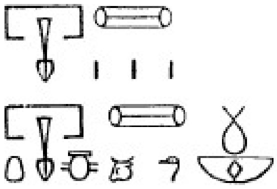
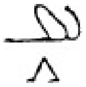
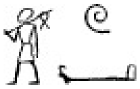
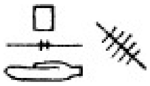
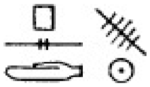
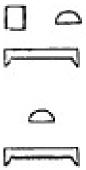
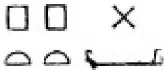
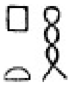
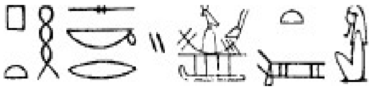
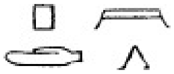
B

	*ba*	soul
	*ba*	divine soul
	*baiu*	souls
	*baiu*	divine souls
	ba	ram
	Bai	the divine Ram
	Baba	proper name
	*Baabi*	name of a god
	bāḥ	to overflow, inundate to flood
	*bȧt*	wonders, marvels
	*bȧt*	a kind of stone
	bȧn	evil, wicked
	benerȧt	graciousness

	*beχenti*	pylons
	*beχennu*	a kind of stone
	*beseku*	intestines
	*betu*	to abominate
	betennu	oppression

P

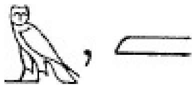
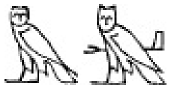
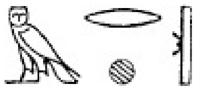
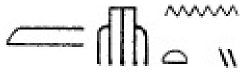
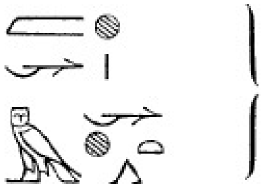
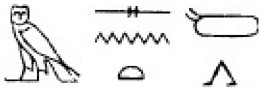
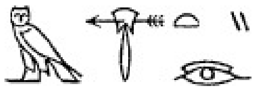
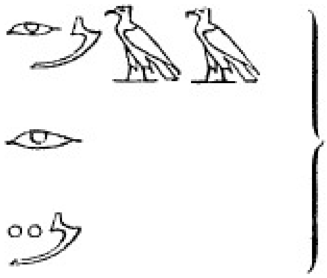
	P	the
	*pa*	the
	*Pai*	proper name
	*Pai*	to fly
	paut	company, cycle
	paulli	the double company of the gods
	*Pu*	is
	*Pui*	this
	*pfi*	that
	*pen*	this
	*per*	house

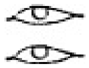
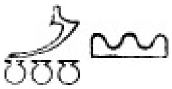
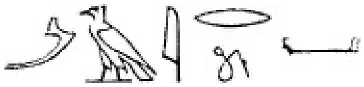
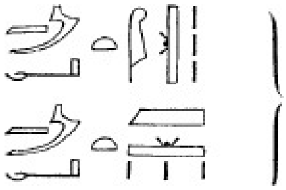
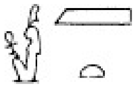
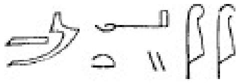
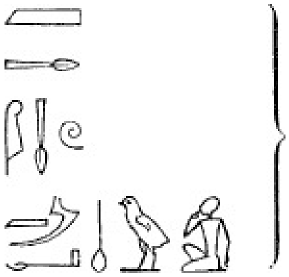
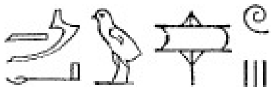
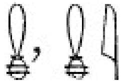
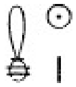
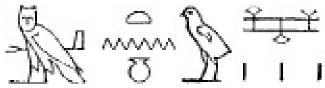
	per	to come forth
	peru	
	Perert	thing which is brought forth
	Pert	appearance, manifestation
	*perχeru*	sepulchral meals of bread, beer, oxen, fowl, linen bandages, *etc.*
	*peḥ*	to arrive at, attain to
	*peḥreru*	runner
	*pesṭ*	back
	*pesṭ*	to shine
	*pet*	heaven
	*petpet*	to break open
	*Ptaḥ*	name of a god
	*Ptaḥ-Sekeri-Tem*	the triad of Ptah, Socharis, and Tmu
	*peṭ*	to stretch out, extend

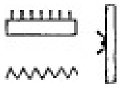
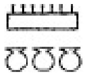
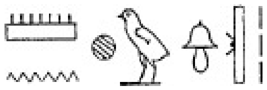
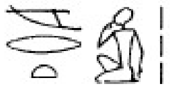
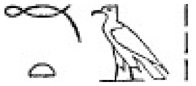
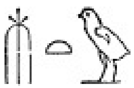
F

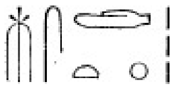
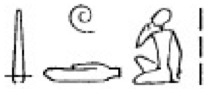
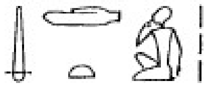
	f	he, his
	fenṭ	nose

M

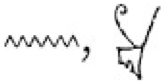
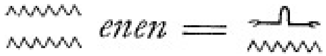
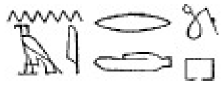
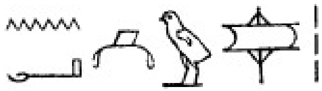
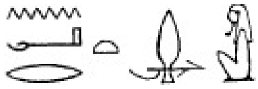
	*cm*	in, among, upon, when, as, with
	emm	in
	embaḥ	in the presence of, before
	*emmā*	with, from
	*em reχ*	knowingly
	*em χenti*	among
	*em χet*	following
	emχetu	followers
	*em sent*	round about, following
	*cm sati*	in front of
	*maa*	to see
	maati	the two eyes

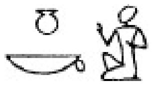
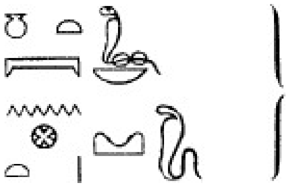
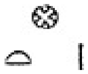
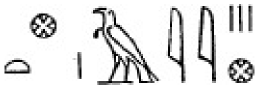
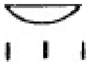
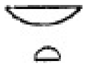
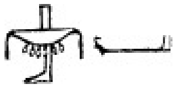
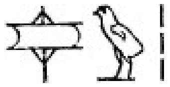
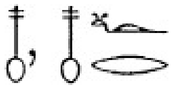
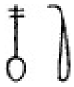
		
	*manu*	the mountain of the setting sun
	*maȧdr*	to be strong, mighty
	*Maāt*	to be right and true, right and truth
	*Maāt*	the goddess of right and truth
	*Maāti*	twofold right and truth
	*Maā-χeru*	one whose word is right and true
	*maāu*	winds
	*mȧ*	like, as
	mȧti	like, as
	*mȧn*	daily
	māχen	boat
	māket	strength, protection
	*Mātennu*	ways, paths

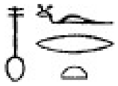
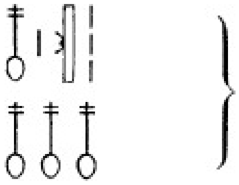
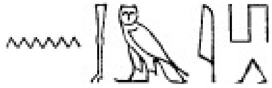
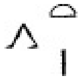
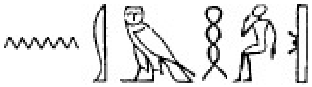
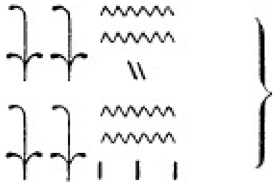
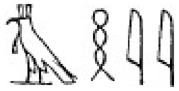
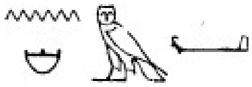
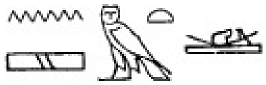
	Mu	water
	mut	mother
	*men*	to stablish
	*men*	monuments
	*menχu*	beneficent, perfect
	ment	pain, sickness
	ment	daily
	mer	to love, be loved
	meri	loving
	meriti	beloved
	meru	will, wish
	*mert*	will, wish
	mer	superintendent
	Mer-ṭesṭes	a mythological locality
	meḥit	north wind
	*meḥta*	dwellers in the north
	*mestu*	what is born
	mestu	children

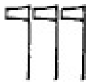
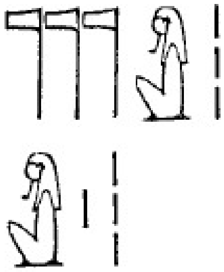
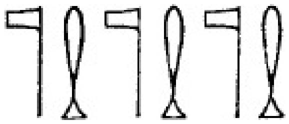
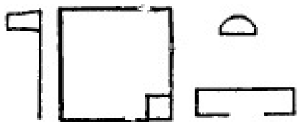
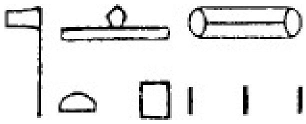
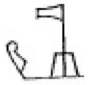
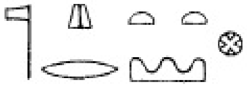
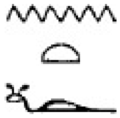
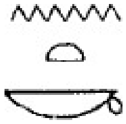
	*mesṭet*	a kind of stone
	met	ten
	meteru	to bear [false] witness
	*meṭu*	words, speech
	*meṭet*	

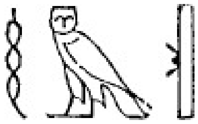
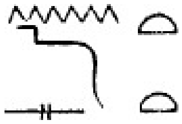
N

	*n*	of, to, before, by, with
	ȧn	not, without
	*ȧn*	not, without
	nat	without
		a mythological locality,
	nȧ	I, me
	nȧs	to call, invoke, proclaim
	nini	to do homage
	*nāāu*	winds
	*Nārt*	name of a god
	nuȧ	I, me

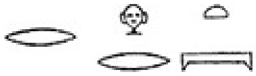
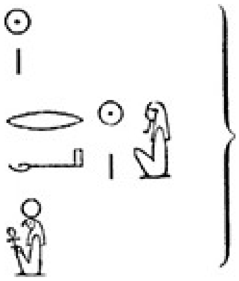
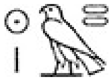
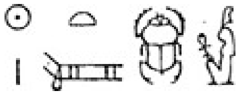
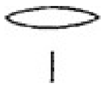
	*nuk*	I
	Nu	name of a god
	*Nut*	name of a goddess
	*nut*	city
	*nuti*	citizens
	neb	every, all
	neb	lord
	*nebu*	lords, all
	*nebt*	all, every, lord, lady
	*nub*	to form, to mould
	Neb-cr-t’er	name of a god
	Nept	inundated land
	Nef	him, to him
	*nefu*	winds
	Nef-urtet	a mythological locality
	*nefer*	to be good, or beautiful, a good thing
	*nefer-θ*	good

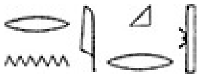
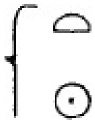
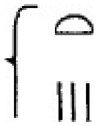
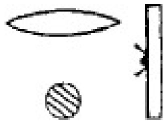
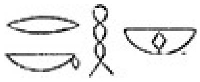
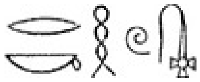
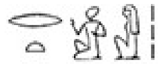
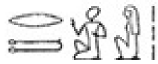
	*nefert*	a good thing
	*neferu*	beauties
	*nemȧ*	to stride
	*nemmȧt*	step
	*nemeḥ*	feeble, weak
	*eneniu*	things which, those which
	*neḥi*	suppliant
	*neḥem*	to deliver
	Neχen	name of a city
	nes	her, it
	nes	tongue
	neχ	to enter
	*neχemet*	boat
	nek	thee
	ent	of, which

	net	thou
	neter	god, divine
	*neteru*	gods
	*neteru*	gods
	neteri	strong
	*neter ḥenu*	priests
	*neter ḥet*	temple
	*neter ḥetepu*	divine offerings
 *Neter-χert*  *Neter-χertet*		the underworld
	enti	of, who, which
	*entef*	he, him
	*entek*	thou

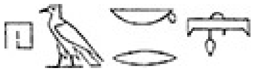
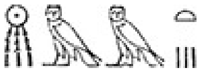
	*net'em*	sweet, pleasant
	*net'esetet*	little

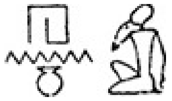
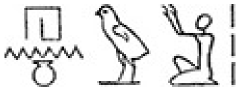
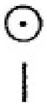
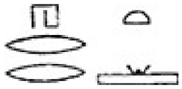
R

	er	for, from, against, more than, to
	*er ḥert*	upwards
	*Rā*	the Sungod
	*Rā-Ḥeru-χuti*	Rā-Harmachis
	Rā-χā-kau	prenomen of Usertsen III.
	Rā-χeper-ka	prenomen of Usertsen I
	*Rā-Tem-χeperiȧ*	a triad of gods
	*re*	mouth
	re-per	temple
	re-peru	temples
	eref	therefore
	ren	name

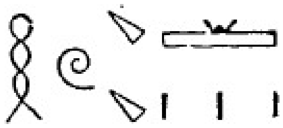
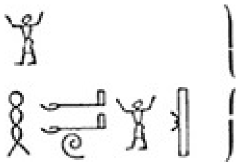
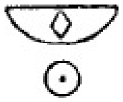
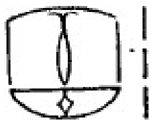
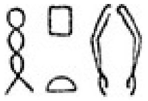
	*Ren-ȧqer*	a proper name
	*renpit*	year
	*renput*	years
	*reχ*	to know
	reχit	intelligent beings
	*rekḥ*	name of a festival
	*rekḥu*	heat
	*ret* }	men and women
	*reθ* }	men and women
	ruṭ	to grow
	erṭāt }	to give
	erṭā }	to give

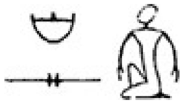
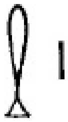
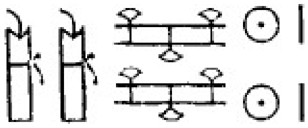
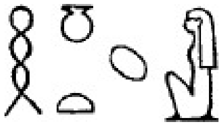
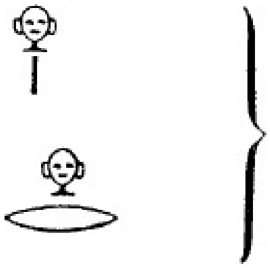
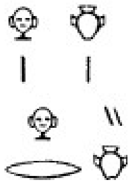
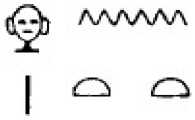
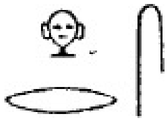
H

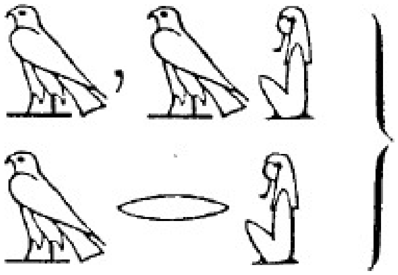
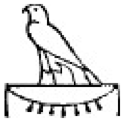
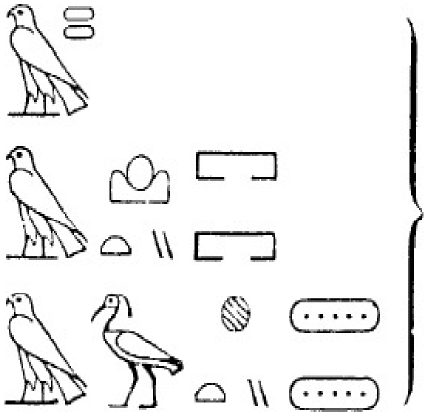
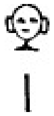
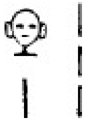
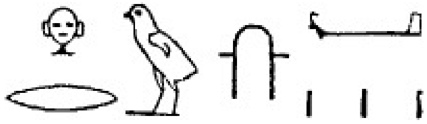
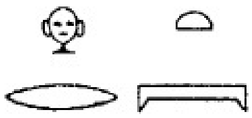
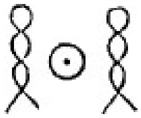
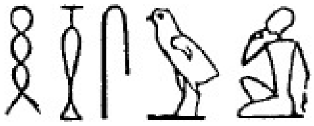
	hai	O
	*haker*	name of festival
	*hamemet*	human beings
	hennu	to praise

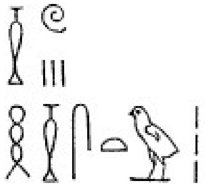
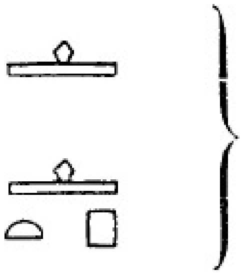
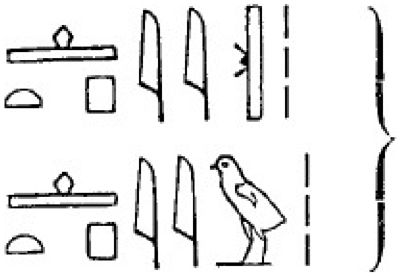
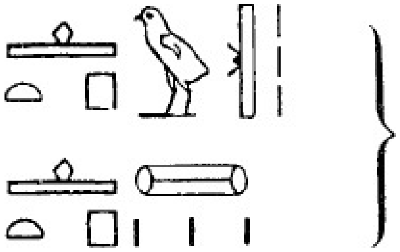
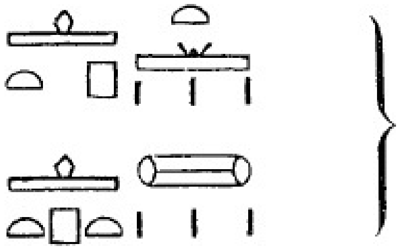
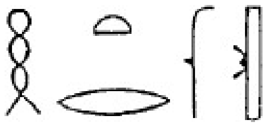
		
	*hennu*	praises
	*hru*	day
	*hereret*	what is pleasing

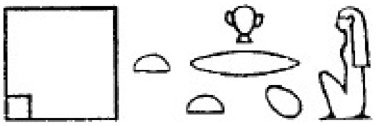
Ḥ

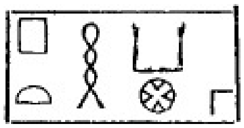
	ḥaiu	naked man
	ḥatu	foul, filth
	*ḥu*	food
	*ḥāāu*	to rejoice
	ḥā	limbs, members
	Ḥāpi	the Nile
	*ḥeb*	festival
	*ḥebu*	festivals
	ḥebsu	clothing
	*ḥept*	to embrace

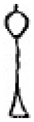
	*ḥems*	to sit
	ḥemt	wife
	*ḥen*	Majesty, priest
	ḥenā	and, with
	*ḥenti*	two periods of 60 years each
	*ḥent*	mistress, lady
	*ḥer*	to, for, on, upon, by
	*ḥer-ȧb* / *ḥeri-ȧb*	within
	*ḥer entet*	because
	*ḥers*	thereat

	*Ḥeru.*	Horus
	*Ḥeru nub*	golden Horus
	*Ḥeru-Ẋuti*	Harpocrates
	*ḥrȧ*	face
	*ḥrȧu*	faces
	*ḥeru*	terrors
	*ḥert*	celestial regions
	*ḥeh*	eternity
	*ḥesu*	to be pleased

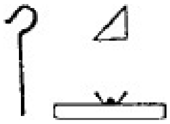
	*ḥesu* *ḥestu*	favours
	ḥesui	favoured ones
	*ḥetep*	to rest, to repose, to be at peace, to set down, peace, to set (of the sun)
	ḥetep	offering
	*ḥetepiu*	those who give peace
	*ḥetepu*	offerings
	*ḥetepet*	offerings
	*ḥetrȧ*	to pay something due
	Ḥet-hert	Hathor

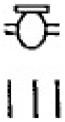


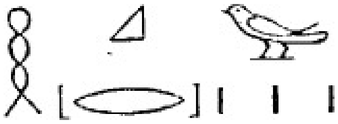
 *Ḥet-Ptah-ka* Memphis

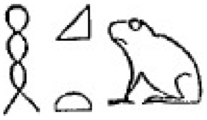
 *ḥet'* white

ḥet't'ut light

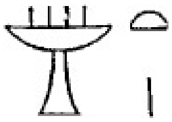
 *ḥeq* to rule

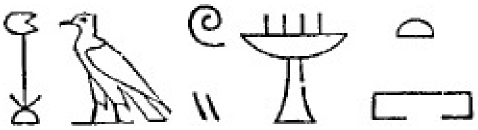
 *ḥeq* beer, ale

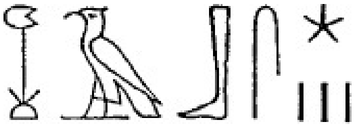
 *ḥeqert* hungry

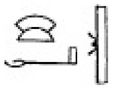
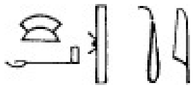
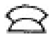
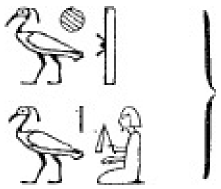
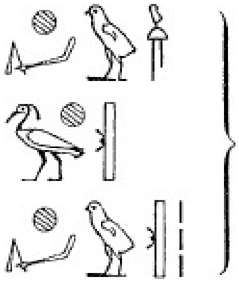
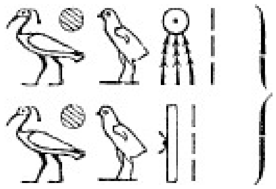
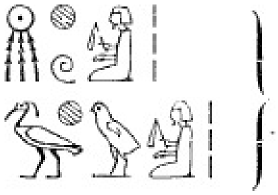
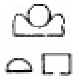
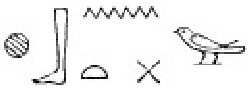
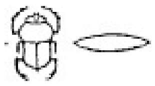
 *Ḥeqt* name of a goddess

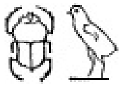
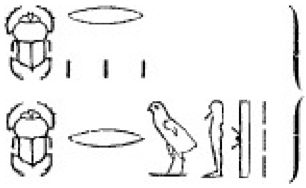
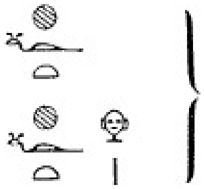
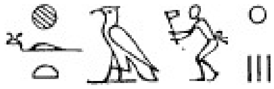
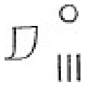
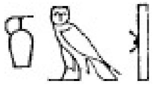
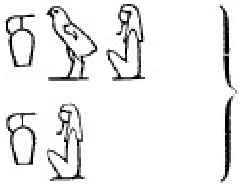
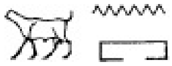
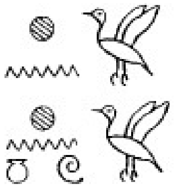
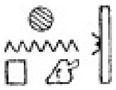
χ

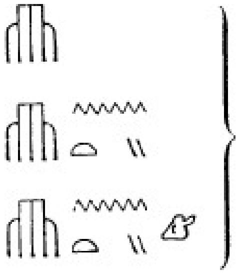
 *χaut* table, altar

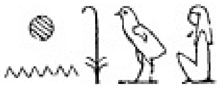
 *χauit* altar

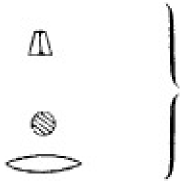
 *χabesu* stars

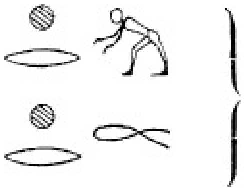
	χat	dead body
	χat	body, bodies
	*χā*	to be crowned
	*χā-θȧ*	crowned
	*χā*	crown
	*χu*	a spiritual part of a man
	*χu*	to glorify, be glorified, to protect
	*χu*	rays of light
	*χu*	shining, spiritual beings
	*χut*	horizon
	*χebent*	sin, wickedness
	*χeper*	to come into being

	*χeperu*	product, what exists
	*χeperu*	transformations, forms of existence
	χeperȧ	a god of creation
	*χeft*	towards, opposite, in face of
	*χefta*	enemies
	χemt	three
	*χemt*	copper, bronze
	*χnem*	to join, to unite
	*χnemu*	a god of creation
	*χen*	interior of
	*χen*, *χennu*	to alight, to hover over
	*χenp*	to draw out

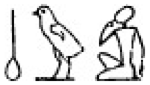
 *χenti* — before, dwelling at

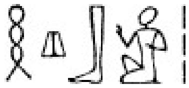
 *χensu* — name of a god

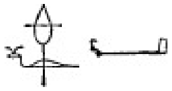
 *χer* — under, to, with

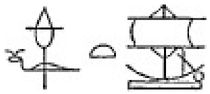
 *χer* — to cast down, be overthrown

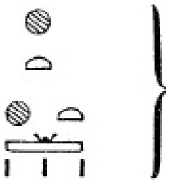
χer-āba — a city near Memphis

 *χeru* — voice, word

 *χer ḥebu* — chief readers

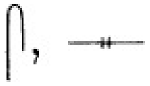
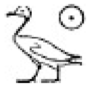
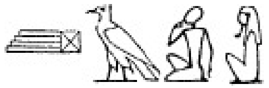
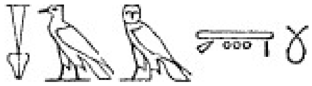
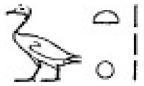
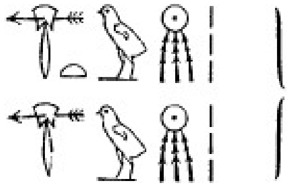
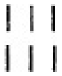
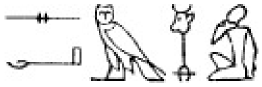
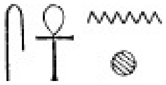
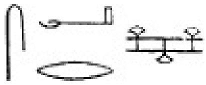
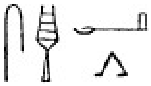
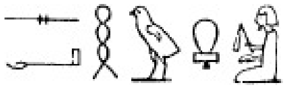
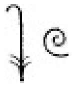
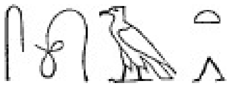
 *χesef* — to meet, to repulse

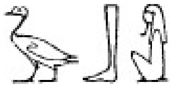
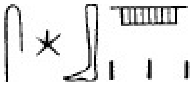
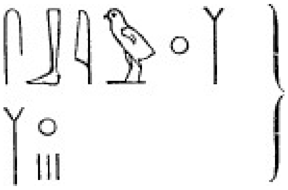
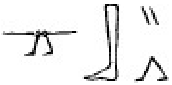
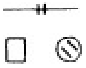
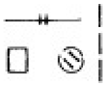
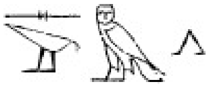
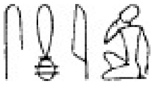
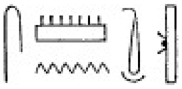
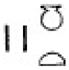
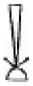
 *χeseft* — to sail up the river

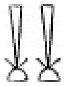
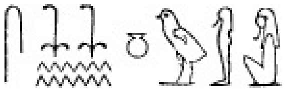
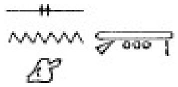
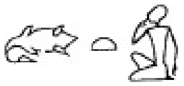
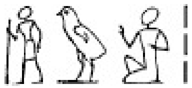
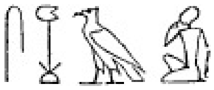
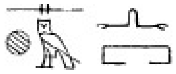
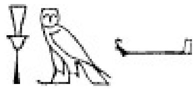
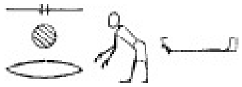
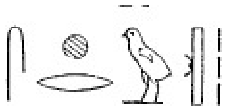
 *χet* — things

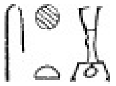
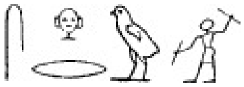
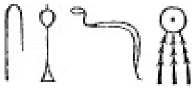
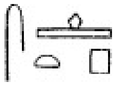
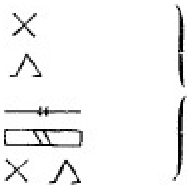
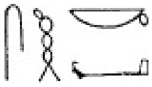
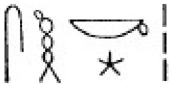
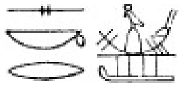
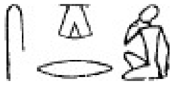
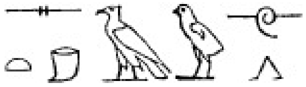
χet — to float down the river

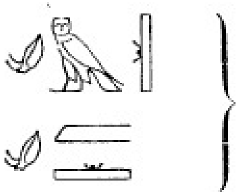
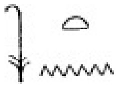
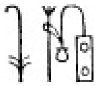
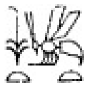
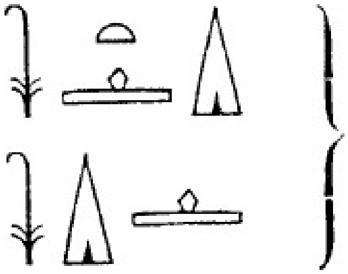
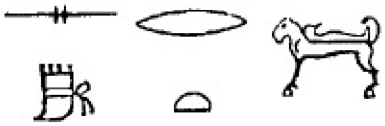
S

	*s*	she, it, her, sign of the causative
	sa	son, child
	*sa Rā*	son of the Sun
	*Sa*	the god of intelligence
	*sam ta*	burial
	*sat*	earth
	*satu*	to shine, rays
	*sȧs*	six
	*sȧm*	to eat
	sāmiu	devourers
	*sānχ*	to vivify
	*sār*	to bring forward
	*sāḥā*	to make to stand up
	*sāḥā*	the spiritual body
	*su*	he, him
	*suat*	to make to travel

	*Seb*	the god of the earth
	*sebu*	doors
	*sebȧu*	fiends
	*sebi*	to pass on
	*sep*	case, moment, time
	sep sen	twice, duplicity
	*sepu*	times
	sefisefi	abundance
	smauii(?)	uniter of North and South
	*sem*	to guide, leader
	*smȧ*	to accuse
	smȧt(?)	half monthly festival
	*smen*	to establish
	sen	they, them
	sen	two
	*sent*	twice
	*sen*	brother

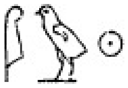
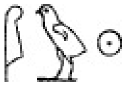
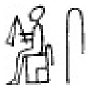
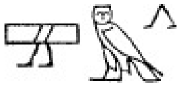
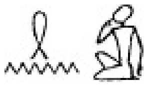
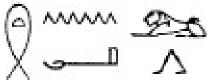
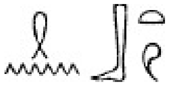
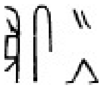
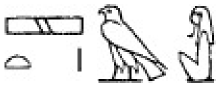
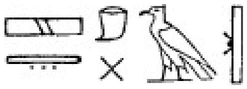
	*sensen*	bases of statues
	senb	good health
	*sennu*	image
	*sen ta*	adoration
	sen ṭet	to fear, fear
	*sen ṭet*	timid man
	*seru*	nobles, chiefs
	serq	to make to breathe
	*sexa*	to remember, remembrance
	sexu	to glorify
	sexeper	to make to come into being
	*sexem*	shrine
	*sexem*	strong
	sexeniu	those who make to alight
	*sexer*	to overthrow
	*sexeru*	things which go on, affairs, plans, schemes

	*sexet*	to be overthrown
	*scḥeru*	to drive away
	*seḥef*	to illuminate
	seḥeq	to cut, to sever
	*seḥetep*	to lay to rest, to appease
	*seχ*	to pass, motion
	seχcp	to receive
	sek	infinity
	*sek*	to draw on
	*seku*	those who set
	Seker	name of a god
	*seker*	name of sacred boat
	sektet	a boat of the sun
	seqa	to exalt
	*seḳer*	silence
	*sta*	to be towed along

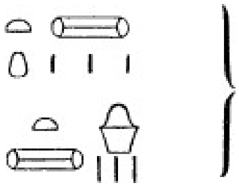
	*setem*	to hear
	*suten*	king, royal
	suteni	sovereignty
	*suten ān*	royal scribe
	*suten net* (or *bȧt*)	King of the North and South
	Suten-ḥenen	Heracleopolis
	*suten ḥetep ṭā*	give a royal offering!
	setekeni	those who make to enter
	*st'ert*	a lying down
	st'eri	a lie down

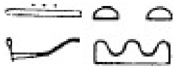
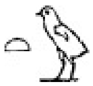
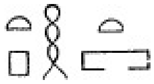
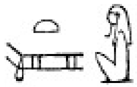
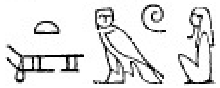
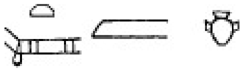
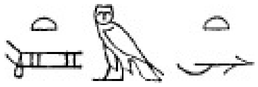
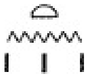
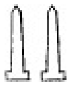
SH

	χāt	slaughter
	Śu	name of a god

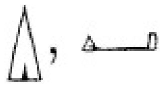
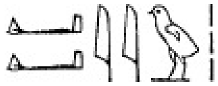
		
	*χu*	light
	*χeps*	sacred, holy
	*χem*	to go
	*χen*	to curse
	*χenār*	to repulse, be repulsed
	*χenbet*	body
	*χesi*	to follow
	*χet Ḥeru*	“Lake of Horus”, a mythological locality
	*χeta*	hidden
	χeθit	hidden place

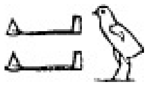
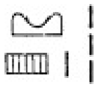
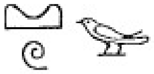
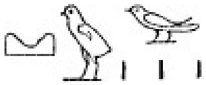
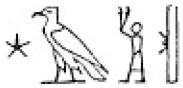
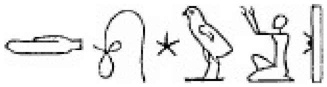
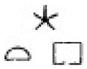
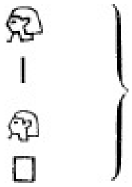
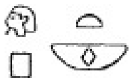
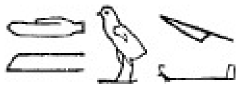
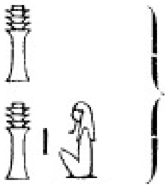
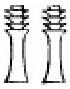
T

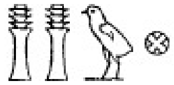
	t	thee, thou
	*ta*	bread, cakes
	ta	land, the earth
	taui	the lands of the North and South, the world
	Ta-merȧ	a name of Egypt

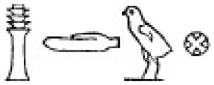
	*Ta-t'esertet*	the underworld
	*tu*	thee, mark of the passive
	tepȧ	to smell
	*tepḥet*	storehouse
	tef	father
	*T'em*	a god of Heliopolis
	*T'emu*	a god of Heliopolis
	*tem ȧb*	strong of heart
	*temt*	sledge
	*ten*	ye, you
	ten	how many
	trȧui	morning and evening
	*teχenui*	a pair of obelisks

Ṭ

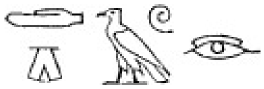
	*ṭā*	to give, giver
	*ṭāṭāiu*	givers
	Ṭāṭāu	name of a man

		
	*ṭu*	mountains
	*ṭu*	evil, sin
	*ṭu*	
	*ṭua*	a hymn of praise
	*ṭuau*	to praise, adoration
	*ṭuat*	the underworld
	*ṭep*	head, upon, first
	*ṭept*	name of a festival
	ṭep re	utterance
	*ṭemu*	to pronounce
	ṭemt	knife
	ṭenṭen	confidence, boldness
	*ṭeṭ*	the trunk containing the body of Osiris
	*ṭeṭṭeṭ*	to be stable, firm
	ṭeṭṭeṭit	duration





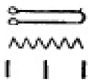
Ṭeṭṭeṭu / *Ṭeṭṭu* — name of a town



ṭeḳau — to see

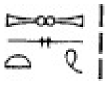
TH

θ — thou, thee



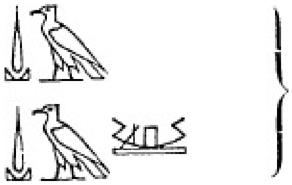
θen — ye, you

θent-nubt — name of a woman



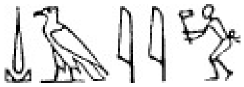
θest — vertebrae

TCH

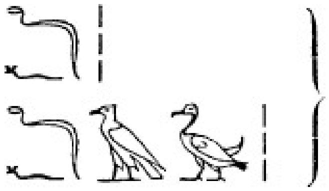


t'a — to go forth

t'a — husband

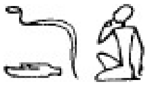


t'ai — fiend

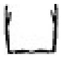
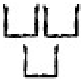
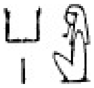
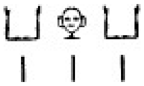
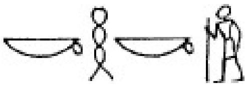


t'fau — funeral food or meals

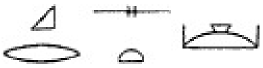
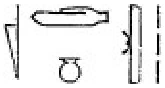
t'et — body

	t'etta	eternity, for ever
	*t'eṭ*	to speak, to declare
	t'eṭet	words, things said

K

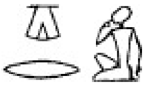
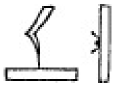
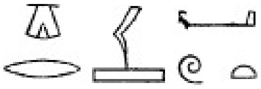
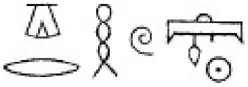
	k	thou, thee, thy
	*ka*	the double of a man
	*kau*	doubles
	*ka*	a divine doubles
	karȧ	shrine
	*kaḥrȧka*	a festival
	kuȧ	I, me
	*keḥek*	old age

Q

	qemāiu	those in the south
	*qereset*	burial
	*qeṭ*	dispositions, natures

Ḳ

		silence

	*ḳer*	
	ḳer	wicked, evil
	*ḳer*	to possess
	*ḳer-tu*	furnished
	*ḳer ḥ*u	night

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